

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

WORCESTER, (MASS.) WEDNESDAY, FEBRUARY 12, 1840

CYRUS P. GROSVENOR, Editor.

Vol. 3.—No. 7.

## THE CHRISTIAN REFLECTOR.

Worcester, Ms. and in New-York City,

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination: at Two Dollars a year, payable in advance. For Twenty Dollars per annum, by one hand, eleven copies; and for Thirty-six Dollars per annum, by one hand, twenty copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

A few advertisements of a general character will be admitted at the usual rate.

All Communications, Postage Paid, will be attended to.

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### Communications.

Extracts from letters.

A—P—, Jan. 23, 1840.

Dear Brother Grosvenor—I think an agent might do something for your paper here. The First Baptist Church in Pittsburgh, under the pastoral care of Elder S. Williams, is enjoying a refreshing season; there are 30 or 40 inquirers, and a number have been baptized. Our little church in Alleghenytown is rapidly increasing; we have too much of the Pro-slavery spirit to contend with, but hope and pray that it will be ultimately vanquished before the light of Truth. I submit the following for your consideration, correction and publication, if you think it worthy of such a notice.

"Go and do thou likewise."

Dear Brother—On the 19th Oct. 1839, the representatives of six Baptist churches met in the city of Pittsburgh and organized a new Association under the title of "The Pittsburgh regular Baptist Association." They adopted the constitution of the Monongahela Baptist association, from which most of the churches had been dismissed, with some slight alterations, and the addition of the following article viz.—

"This association, viewing American Slavery, as contrary to the Law of God and consequently sinful, do hereby declare, that we can have no fellowship with those who are guilty of buying and selling their fellow men, or who knowingly aid or abet this unchristian traffic."

Dear Brother Grosvenor—The foregoing communication I addressed to the Editor of the Baptist Record for publication, hoping that it would find a place in his paper; and I was the more emboldened to do so, because I had seen inserted in said paper an excellent resolution passed by the Williston Baptist church in Chester County, Penn. on the subject of Temperance, and I inferred that said Record was open to communicate the doings of churches and associations on all moral reformations; but alas, I was mistaken; the subject of my communication was as yet unpopular. The majority of Baptist Ministers, (for I lay the whole, Sir, to their charge, because they not only will not teach the necessity of "remembering those in bonds as bound with them," but in a great measure prevent their people from doing so) not having yet found antislavery sentiments sufficiently popular; although they will all say that slavery is sin, yet it is a sin not immediately to be repented of. Alas! how few of our ministers have moral honesty enough to come out fearlessly against the sin, until their churches and the world cry that it is sin; then, and not until then, will many of them take the lead. Show me an Anti-Slavery, I will not say Pro-Slavery, Pastor, and I will show you a pro-slavery church, or, at least, a church which deems it inexpedient to say anything on the exciting subject of slavery. A Philadelphia Minister who had an agency for the Record, on a tour to the west last spring, portrayed before the Monongahela Association, in the most pathetic strains, the deplorable condition of a large portion of the inhabitants of the interior of this state; urging an immediate action on their behalf; and the condition of the sinful slaveholder; and the poor slave, was brought up before the association, he was dumb; yet, before the association he sowed seeds of disaffection toward abolitionists. "The Editor of the Record urged as a reason for not publishing my communication, 'that his paper had always remained neutral on the exciting subject of slavery, and until the Board of the Baptist General Tract Society shall take up and decide upon it, he does not feel authorized to admit an article which might, in the opinion of many, give a decided cast to the paper on the slave question.'"

Query, Has the Board taken up and decided on the once exciting question of temperance? If not, why dare the Editor introduce the subject? I suppose, because it is popular. I cannot consistently support such a paper, as the Record, whose Editor is afraid, to come out against sin, because some Christians commit sin. Carry out this principle, and our religious papers will cease to warn against any sin, and our ministers will cease to do so too. I am fully satisfied that the church and ministers, generally, will not cry out against great evils, until the world gives its sanction. This is truly a lamentable picture of the state of the church, but it seems to be true. A minister at the association above referred to, stated in his sermon that the church was just about in the condition the Devil would like to have it. Oh! Christianity! where hast thou fled?

Yours against sin,

A BAPTIST.

This letter was accompanied with money for two copies of the Reflector.

PERINTON, MONROE CO. N. Y. Jan. 30, 1840. Dear Brother Grosvenor—The church wants light on the subject. I never expect to see the nation abandon Slavery so long as the church practice it. Judgment must begin at the House of God. If the church is the salt of the earth, whosoever shall the nation be saved, if the salt has lost its savor? It is in vain for Christians to undertake to throw the responsibility of re-

deeming the nation from this great sin on politicians. The responsibility commences with Christians, and unless they take the lead, the blood of souls will be required at their hands. As a local agent, I hope and trust I shall be enabled to procure some more subscribers for the Reflector.

Respectfully yours,

JUSTUS BEARDSLEY.

This letter was accompanied with money for four subscribers.

Great Revival.

Westfield, Feb. 4th, 1840.

Bro. Editor—I have been away from home several weeks, or your bill should have been intended to before. Enclosed in the same required to square our account for 1840. The Reflector is an excellent paper; it deserves an extensive circulation, especially among Baptists. I shall do more for its support this year, if the Lord give me ability.

I have just returned from Albany. There is great joy in that city. The goings forth of the Lord are glorious, as of old, when the heavens dropped at his presence and even Sinai was moved at the presence of God—the God of Israel. The work commenced as you have probably heard, about two months ago, in the Pearl Street Baptist Church, (Br. Welch's) under the labors of Br. Knapp. It has spread into almost every church in the city. The First Baptist Church (Br. Hodges,) where Br. Kingsley is laboring, is particularly blessed. Scores are rejoicing in hope, and hundreds are seeking the Lord. Never, since the settlement of the place, has the gospel triumphed so gloriously. The work is general and powerful, exemplifying, in a remarkable manner, the adaptedness of religion to all classes and complexions of men. Lawyers and Physicians and Merchants and Mechanics, high and low, rich and poor, black and white, are sitting together at the feet of Jesus. Gamblers are throwing away their dice, drunkards are renouncing their cups, drunkard-kennels are giving up their ruinous traffic and even brothel-keepers are closing the doors of their chambers of death. How many have been really converted, is known only to God; probably several hundred. I had, likewise, the pleasure of spending a fortnight with the church in Cossackie. There the Lord is getting to himself a great name. The whole place is moved. The dead are made alive, the lost are found. The last evening I preached in Cossackie, there were scores flocking to the holy standard; a goodly number were already rejoicing in the salvation of God. Just as I was about leaving Albany for Westfield, there was a cry heard from Schenectady—'come over and help.' O that we might witness such displays of the power and grace of God in our Eastern Zion. Will you not, dear brother, urge upon the Church, that they humble themselves before God—that they go to work, and that they bring all their tithes and offerings into the store-house and move the Lord therewith.

I am in a dry and thirsty land. My people are, I think, fervently crying—

"Savior, visit thy plantation; Send us, Lord, a gracious rain— All will come to desolation, Unless thou return again."

Would that the cry were more general. We should then not be disappointed. I am convinced that, if a church sincerely desires a revival, and if she is willing to go to work with humble dependence on God to bring it about, that desire will be satisfied. Pardon me for troubling you with so long a letter. Farewell, God bless you and make you abundantly successful in your labor of love.

Respectfully yours,

CHAS. VAN LOONE.

We cannot but respond—Would to God, that all our brethren and all our readers might catch the spirit of the foregoing letter.

We verily believe that abolitionists are not in the rear of their indignant brethren in the active discharge of christian duty; but they ought to be impelled by their purer faith to greater efforts. If they would see the cause of emancipation most rapidly promoted, let them seek, with well-tempered zeal, the continual revival of religion in the midst of the churches. They have every motive and encouragement to labor without fainting. Each good cause has a bearing on every other—let, therefore, all receive at our hands that share of labor that is due.

Souls Overlooked.

West Springfield, Erie Co. Pa. Jan. 27th, 1840.

Dear Bro. Grosvenor—I have been a constant reader not only of your valuable paper, but also of the Bapt. Register for a number of months past. On the whole I have been pleased with the matter which has been introduced in that paper; but there are some remarks made by the editor, contained in the last number of the Register of Jan. 17th relative to the foreign mission cause, which to me appear uncalled for and calculated to wound the feelings of many of his brethren who have been the constant readers & supporters of his paper. His first remark is this: "The Foreign Mission Cause is suffering pecuniary embarrassment, beyond all question, by the diversion of much of the money properly belonging to it, to abolition interests." Now to me this assertion needs proof. If we go on the plan that one man's rights are equal to another's and that the soul of one individual is equally as valuable as another's, then it follows as another fact, that much money has already been appropriated to foreign mission interests, which ought to be applied to the emancipation of the poor slave. For, that all the contributions of southern brethren, have been the result both of the soul and labor of the slave, is a truth too plain to require proof. Probably, not a single dollar has ever been contributed by them, which has been accumulated by their own toil and industry. So we see that one heathen must be sold and the money appropriated to the conversion of another.

And again, so far as I am acquainted with the denomination, I have observed that abolition brethren are doing, and have always done as much for missionary purposes as others. And, furthermore, it is reasonable to suppose that brethren who sympathize with the heathen in our own land, will feel for the heathen abroad. And, where there is no sympathy for the three million of heathen in our own country, manifested in the use of means for their emancipation and salvation, I cannot conceive how there can be any true compassion for those in foreign lands. Again, Br. Beebe seems to think that the liberation of the bodies of three millions of human beings is not equal to the liberation of the souls of 600,000,000 from the bondage of sin. It appears from this remark that he overlooked the fact that the slave possesses a soul. Against the slave, the abolition cause appears a small matter in his esteem, contrasted with the imploring cries of 600,000,000 going into eternity, without God and without hope. Now, allowing that he feels deeply for the salvation of the heathen abroad, I have no doubt he speaks the truth, when he says, "the abolition cause appears a small matter in our esteem," and I infer this from the course he has pursued in regard to it in his paper. To me it appears a matter of astonishment that so many of our ministers and editors of papers have closed their lips in silence upon this great subject, with which the interests of souls—the church and the country are intertwined.

Acting upon this principle in regard to money paid to abolition agents, I should say that there has been a large amount squandered away for the services of missionary agents, which ought to be appropriated to the preaching of the gospel among the millions of benighted ones. And I doubt not that those men who have preached righteousness in the great congregation, who have lifted up their voice like a trumpet and showed the people their sins—who have hazarded their life for the cause of freedom and human rights—who have gone through the length and breadth of the land, crying against the abominations thereof—who have sighed and wept over the sins of the church in not speaking for the dumb and pleading the cause of the oppressed,—will, at the dying hour, in taking a retrospect of their life, have their consolation abundant as much as those who have been bowing down to the Moloch of the south, and have closed their lips in death-like silence, and have used no effort to deliver those who are appointed unto death.

When looking at the course pursued by my brethren, I am led to exclaim—"How is truth perished from the streets and equity cannot enter!" In conclusion, Bro. Beebe entreats his abolition brethren to ponder over the last command of Christ—"Go ye into all the world &c." "Every creature." Surely, thought I, while reading this, it certainly includes the poor slave, as well as others. But perhaps Bro. B. considers them "goods and chattels, and consequently not embraced in this command. But abolitionists have pondered this command in some degree, and are acting accordingly—and this is the reason why they desire and labor for the emancipation of the slaves, that they may be elevated to the enjoyment of the privileges of the glorious gospel of Christ.

If you think any part of this, worthy of a place in your columns, you are at liberty to publish it over the signature of

Such an awfully calamitous event is calculated to remind us of the brevity and precariousness of human life and of moderating our expectations of the future, however propitious the circumstances with which, at present, we are surrounded. In theory, it is difficult to fancy a train of circumstances so untoward, as to save but four out of such a multitude of male passengers, going from New York to Providence. And, yet, every resource not only failed, but every effort of theirs seemed to expedite their doom. Without supposing these men, as a body, any better or worse than others, may, perhaps, be allowed to view them as a sort of miniature representation of the world; and as possessing, just before this awful visitation, interests and hopes and fears and prospects, not altogether dissimilar to those which will exist at the conflagration of the world. Some, we may suppose, were standing on the observatory of their own imagination, and surveying prospectively the hill of science which they intended to climb, and the literary honors which would assuredly cover them. Others, anticipating, with a moral certainty bordering on consciousness, the cordial and reciprocal greetings of long-parted wives, parents, children, sisters, brothers and friends. Some, with intense anxiety concerning dead laid plans of speculation, which would enable them to lay up treasure on earth the most speedily and certainly; others having already done so, felicitating themselves that they had only to eat, drink and take their ease for many years, and die in their ease. Some, having repented of their sins, and taken sanctuary in the blood of the cross, were prepared to meet God; while some cared for none of these things. Some, nominal Christians, may have found themselves without oil, when they most needed it; and some, it is possible, having been often reproved, and hardened their hearts, were saying, Go thy way for the present, until I have married a wife, buried my father, adjusted the affairs of my merchandise, farm, manufactures, &c. &c. When, in the midst of these pursuits and interests, at midnight, the cry was distinctly heard, nay, thundered in their inmost souls, "BEHOLD, THE BRIDEGROOM COMETH, GO YE FORTH TO MEET HIM!" O how forcible and appropriate the monition to the heedless mortals! "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Go ye now, ye that say, To-day, or tomorrow, we will go into such a city, and continue there a year, and buy and sell and get gain. Whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? But this I say brethren, the time is short, it remaineth that both they that have wives be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

But there is another way in which this tragical scene, and its collateral connections should be turned to the account of truth and righteousness, and should teach a truth which ought not to be disregarded by northern Christians: The pulpit is the appropriate place to express our commiseration with suffering humanity; the proper place to express our sympathies for the physical sufferings and mental anguish of our fellow men. We are authentically informed that so deep and lively were the interest and sympathies excited in the city of New York, Boston and Providence, and other places, by this event, that it has been made the subject of funeral discourses in their pulpits! In the pulpits on the Lord's day in the pulpits too which are dedicated to the preaching of the Gospel! Seriously, this is all right; but, alas! for the consistency of northern pulpits. President Wayland, in his renowned sermon on "The dignity of the missionary enterprise," 15th page, tells us that the consignment of slaves to captivity for life, is more terrible than death. And who, that has investigated "Slavery as it is," doubts it? How strangely inconsistent, not to say infuriated, then, must persons be, to consider the death of some six scores of our white fellow men, an appropriate theme for pulpit conversation on the Lord's day; and 3,000,000 of our fellow men with "skins not colored like their own," in a condition worse than death, an inappropriate subject for such a place and day! To say nothing of the accumulating millions of coming generations which, if Slavery be not abolished, must enter the awful, maelstrom, make their respective revolutions, and descend the same vortex! N. B.

Thoughts on the burning of the Lexington. An event like this, involving the sudden and unexpected death of such a multitude of our fellow men and neighbors, is calculated; not only to wring the hearts of their surviving friends with indelible anguish, but also to awaken our deepest sympathies, and the unfeigned condolence of the public at large. Nor should we suffer it to pass without receiving that lesson of moral instruction, which it is calculated to impart. It would be a real, but very imperfect improvement of such an event, should it serve to make those who control the vehicles to carry passengers, more prudent, and less reckless of human life, while they overlook the moral lesson which this awful event affords. It is to be feared that many will trace this calamity to secondary causes and no farther; and while they justly blame the carelessness of some, and are amazed at the panic-stricken folly of others, will be slow to admit that it was as really one of those judgments of God abroad in the earth from which its inhabitants should learn righteousness, as if all human instrumentality had been excluded, in the affair. But the principles of the christian religion oblige us to recognize the providence and sovereignty of God in all such events. "Is there evil in the city and the Lord has not done it?" Two sparrows are sold for a farthing, and not one of them fallth to the ground without your Heavenly Father's consent. These considerations afford the only and proper ground of resignation, and without which, many afflictions must, from their very nature, become insupportable.

This painful event of God's providence should teach us that, although we are under a dispensation of grace, we are nevertheless a rebellious section of his great kingdom, that he has a controversy with us on that account, and that all men, good and bad, are vulnerable to the shafts of the bitterest adversity which this world knows, and should teach us the odiousness of sin in the sight of God. For if, when the scourge passes through the land, it laughs at the cause of the innocent, and involves both the righteous and wicked in one common vortex of destruction, it is obvious that such destruction does not constitute a title of the punishment which sin, unrepented of, merits. Should these lines meet the eye of an angel, he will probably sneer at representing such a catastrophe as judgment of God. But let such, if they be able, recognize this heart-rending event, with their own views of the character of God. We look with burning indignation on the man who, having power to rescue the sufferers, declines to do it. Yet, the infidel believes that God was a spectator of their sufferings, had power with, or without the intervention of a miracle, to have saved them, with the utmost facility, and yet was not disposed to do it. Thinking men will be apt to inquire, why? And it is thought, no class of men have a deeper interest in solving the question than those who profess to have such honorable thoughts of God; and yet exclude his providence and sovereignty in such events.

Causes of War. In our early years, we know war only as it offers itself to us at a review; not arrayed in terror—not stalking over fields of the slain and desolated regions, its eye flashing with fury, and its sword reeking with blood. War as we first see it, is decked with gay and splendid trappings, and wears a countenance of joy. It moves with a measured and graceful step, to the sound of the heart-stirring fife and drum. Such is war. The youthful eye is dazzled with its ornaments—the youthful heart dances to its animated sounds. It seems a pastime full of spirit and activity, the very sport in which youth delights. These false notions of war, are confirmed by our earliest reading; we are intoxicated with the exploits of the conqueror, as recorded in real history, or glowing fiction; we follow, with a sympathetic ardor, his rapid and triumphant career in battle; and unused as we are to suffering and death, forget the fallen and the miserable, who are crushed under his victorious car. Particularly, by the study of the ancient poets and historians, the sentiments of early and barbarous ages on the subject of war, are kept alive in the mind. The trumpet which roused the fury of Achilles and of the heroes of Greece, still resounds in our ears, and, though Christians by profession, some of our early and deepest impressions are received in the school of uncivilized antiquity. Even where these impressions in favor of war are not received in youth, we yet learn from our early familiarity with it, to consider it as a necessary evil—an essential part of our condition; we become reconciled to it, as a fixed law of our nature, and consider the thought of its abolition, as extravagant as an attempt to chain the winds or arrest the lightning.—Channing.

Union Herald. Clergy and Common Schools. Common schools owe their origin to the enlightened efforts of the clergy. It was the successful assertion by Martin Luther, of the right of individual conscience—the great principle of religious liberty—which led to the establishment of the parochial schools in Germany, the germs of the present school system of Prussia. It was the same spirit fearlessly asserted by John Knox, which led Scotland to provide the means of popular education co-extensive with her system of religious instruction, and finally planted a school-house by the side of every parish church. In the same enlarged views of the rights of human nature, the religious founders of New England, and especially of Connecticut, made provision that 'not a family should grow up in our midst with a single child unable to read the holy word of God, and other good and profitable printed books in the English tongue, and the good laws of this colony.' For the first century and a half of our existence, the clergy were regarded by the people, and regarded themselves, as the natural guardians of education, and the schools and the teachers as under their particular supervision. Their relation to the schools has changed and we

Miscellany. From the Morning Star. Why do Revivists stop? In casting our eyes over Protestant Christendom, (to say nothing of others,) what multitudes do we behold who are more heathen in heart and life, having never professed religion nor submitted to the first principles of Christianity; and what multitudes make a profession, without knowing any thing of the power of religion—yea, and cry down experimental godliness and true piety, under the despicable names of enthusiasm and heated imagination. But, in the midst of this surrounding darkness, there is a goodly number who have another spirit within them, having tasted of the heavenly gift and the powers of the world to come. Their number is rapidly increasing at the present time, and an uncommon interest is taken by them in the instruction of the ignorant and the conversion of the abandoned. Not a post arrives, not a wind blows, but brings us joyful accounts of the extension of God's work in our own country or in foreign lands; and every lover of souls must witness with lively satisfaction the efforts making to spread the knowledge of salvation by means of the bible and missionaries. But after all, are not the great and frequent revivals of religion which have taken place too much like the brooks descending from the hills, which suddenly rise with a heavy fall of rain, and as suddenly cease to flow when the rain is stayed. Depending too little on the ordinary influences of the Holy Spirit and the means of grace, we have but little of that steady and uniform perseverance in the spirit of reformation, which is necessary to the continuance of the work of God. It is probable there will always be some variation in this work. Sinners will not always be awakened and converted in equal numbers, or with equal signs of the divine power, because the spirit of God is not always equally poured out. This observation respects the extraordinary influences of the Holy Spirit.—His ordinary influences are never withheld; and these are all that are necessary to salvation, to the commencement or continuance of the work of God. It is probable, therefore, that were the body of Christian professors who they ought to be, we should always have more or less of the work of God among us. Converts are the children of the church, and therefore it is said, when Zion travaileth she shall bring forth; and observation corroborates the declaration of scripture. Where there is a deep experience and uniform practice of piety, a sincere love for souls, and an earnest spirit of prayer persevered in by the church, this work of God continues; but where this is not the case, it declines. But Christians in general, instead of uniform faith, are found to rise and fall with the excitement of particular times and occasions. They go only with the wind and tide. At a time of general attention to religion, when sinners are coming home to the Lord who bought them, we may see old professors as zealous and happy as young ones; but as soon as this work comes to a stand, a reflux takes place. Their zeal dies, and the fruitful field becomes a barren plain; coldness and spiritual death take the place of love to God and man, and iniquity begins to abound. Places of social worship once crowded, are now nearly forsaken. The exercises of religion once so full of comfort, now yield little or no satisfaction. A less strict observance of the Lord's day and of the ordinances and means of grace begins to show itself; and the neglect of closet duties and family religion soon follows, or if the outward forms of religion are still kept up, they yield as little strength and comfort to the soul as formalism, as acceptableness to him who requires spiritual worship.

PETER'S PREACHING ON THE DAY OF PENTECOST.—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Peter charged the sin home upon the guilty. He did not modify his phraseology, and attempt to palliate their guilt, by saying, that the act was done by some persons, and that it was a wrong, and hoped they would examine themselves, and see whether they were implicated; and, if so, do it no more. "Ye have, &c." was the charge. 2nd. He declared the truth, fearless of the mob. How imprudent! 3rd. He denounced them as "murderers." O, what a harsh epithet! Strange that Peter should be so profane! So denunciatory! Why was he not more loving and kind? 4th. God was with Peter. And so will he be with every man, who like Peter, will denounce men-stealers, women-whippers, body and soul-murderers, and their idolgods. 5th. The hearers of Peter were alarmed and screamed at the top of their voice. So would the ungodly slaveholders, if the Northern Ministers, one and all, would preach the truth, and denounce them as God directs. O, the cowardice, the treachery of northern Ministers! God, "when he makes inquisition for blood," will require the evils of slavery at their hands.

Union Herald. Clergy and Common Schools. Common schools owe their origin to the enlightened efforts of the clergy. It was the successful assertion by Martin Luther, of the right of individual conscience—the great principle of religious liberty—which led to the establishment of the parochial schools in Germany, the germs of the present school system of Prussia. It was the same spirit fearlessly asserted by John Knox, which led Scotland to provide the means of popular education co-extensive with her system of religious instruction, and finally planted a school-house by the side of every parish church. In the same enlarged views of the rights of human nature, the religious founders of New England, and especially of Connecticut, made provision that 'not a family should grow up in our midst with a single child unable to read the holy word of God, and other good and profitable printed books in the English tongue, and the good laws of this colony.' For the first century and a half of our existence, the clergy were regarded by the people, and regarded themselves, as the natural guardians of education, and the schools and the teachers as under their particular supervision. Their relation to the schools has changed and we

have no expectation or wish to see it restored to its former footing. Still, we cannot but feel that the clergy have fallen away from their true position in reference to education, especially in our common schools. Their regard have been too exclusively confined in various other enterprises of benevolence—in the Sunday school, the Bible, the Tract, the Missionary, the Temperance cause—while that which lies at the bottom of the successful prosecution of all these, as the field, the means, and the agents—the education of the whole people—in strength, morality and intellect—has been practically overlooked. In their efforts to christianizing the world, the heathen, it is feared, have grown up at our own door. In their zeal to distribute the tract and the bible to every family, the precaution has not been taken to secure to every child the ability to read and appreciate their precious truths. In their noble efforts to extirpate intemperance, they have not laid the foundation of a permanent reformation in the more enlightened, moral education of the young—in early habits of temperance springing from the godlike union of right feelings and correct principles.

In establishing Sunday school libraries; they have not provided for the religious or moral instruction of vast numbers of children and youth who do not avail themselves of those advantages, or that those who do, attend and read, shall profit to the greatest extent by having received a sound intellectual education in the week-day school. Nay, in their own preparation for the pulpit they have forgotten that the great truths which they expound fall in a measure of their just weight and influence, from the want of previously enlightened intellect and heart in their hearers. If the soul of the child is suffered to remain earthly, sluggish, sensual, stimulated by any vigor of thought, unwarmed by any generous fervor of youthful feeling, then, when he passes from the benches of the schoolroom to the pews of the meeting-house, it will be the lot of the minister to preach Christianity, not so much to a man as an animal, or a machine; and though he could speak with the tongue of an angel, he will speak comparatively in vain.

In making these remarks, we would not be understood to undervalue the services they have rendered or are now rendering to the common schools of the State. As a class they are devoting more time to greater sacrifices, than any other portion—we believe we should be safe in saying—than all the rest of the community together. From no portion of the community have we received more real co-operation or more personal kindness in visiting different sections of the State. But we are anxious that they should do more. In common with other professional men, and educated men generally, we wish them to co-operate to make the common schools good enough for their own children in that which relates to a sound English education, embracing the head, the heart and the manners. From their own education, their experience, and from school visitors, their pursuits, leading them to daily intercourse with their own people, and their position, as religious teachers, we feel that there is no class of the community who can do more, or so much to advance common schools and common school teachers in public estimation.

Extract from a SERMON, preached at the church in Brattle Square, on Sunday morning, January 19, 1840, on the destruction of the Lexington by FIRE, January 18th. By S. K. Lothrop, Pastor of the Church.

A few days past, and our thoughts are yet wandering to that far off spot on the lonely ocean, where

"The death Angel flapped his broad wing o'er the wave," when they are suddenly called back, and called home, by a calamity which appals and almost benumbs the sensation, by its fearful nature and a magnitude not yet ascertained in its extent. We need not name it. I need not describe it. It cannot be described. The circumstances attending it are few, but terrible. Imagination can hardly paint a scene, in its immediate aspect, or its ultimate and swiftly approaching issues, more full of horrors, to distract the calmest mind, to unnerve the stoutest heart,—horrors which must have appeared to start up from the wild extremities of the earth. No warning was given to prepare the thoughts of men of peril had been noticed. The tempest and the whirlwind gave signals of their approach, but no signal is here, to tell of coming danger. An instant almost, that unfortunate company found themselves assailed by an enemy against which they could make no defence, and from which they soon lost all means of escape. "And lo! only have escaped alone to tell the tale," to give a brief outline of the beginning of that scene of terror and dismay. How it ended, and the details of its progress, what were the movements, the efforts and sufferings of the multitudes, gathering upon that burning deck, none can tell.

The physical suffering, endured in those brief hours, must have been fearful; but it is into insignificance before the mental suffering of a situation so bereft of hope. "To be shipwrecked is terrible. To be driven by the fierce hurricane upon an iron, rock-bound coast, is fearful and appalling. But in shipwreck there is room for action, and consequently for hope. There is something, to be done, some effort to be made, a steady eye, a calm heart, must be seen, a courageous mind, may avail of something towards escape, and if done, success is lost, it comes only after noble efforts and struggles. To die in battle is terrible. Few scenes of this world's sufferings and war, can equal the battle field,—that scene of dreadful and indiscriminate slaughter, where multitudes are assembled that death may mow them down, with greater facility, than individuals, but thousands may be levelled by a blow, that the mighty of the earth, the young, the healthy, and the vigorous may perish in a moment, amid piercing groans, and frantic shouts, and bitter shrieks, and the roar of the deadly thunder, which awakens around them companions in misery. Not in battle there is action, and to the very last there is hope, hope of success, or escape. That which is buried up and pressed onward to effort and endurance by this hope, and which, when it comes, sudden and violent, there is, it is easy to be conscious of a noble duty nobly done, if perished in a holy cause, and sacrificed, if sacrificed it must be, to freedom and truth."

But here, after the first few moments, there was no room for action, effort, or hope. In the wild confusion and dismay of the first outbreak of danger, the only means of escape had been utterly lost. And there they stood, the two companies, helpless and powerless, gathered on the bow and stern of that ill-fated boat,—the devouring fire raging, to madness between them, throwing its lurid flames to Heaven and casting a terrific brightness upon the yawning waves that stood ready to engulf them. There was no longer any help in vain. None could hope to live for an hour in that wild sea-wreck. They had nothing to do but to wait, to suffer, and die. If ever any situation required manhood, fortitude, and the power of religious faith, it must have been this. Let us trust, brethren, that these were not wanting. Let us trust that those brief hours were not all hours of pain, of grief, of unmitigated anguish. Let us hope that, while glad memories of the past thronged their minds, and fast upon their minds, and burning thoughts of home, of wife or husband, of children and kindred, no more to be seen on earth, tore with anguish their hearts, there also came in upon their souls, sweet and holy in its influences, that faith, mightier than any human af-

Mr. E. Robinson



fection, stronger than any mortal peril, which lifts the spirit to God, and gives it peace in death.

That this faith was present to him, with a calm and sustaining power, we have reason to hope. That it was present to one I cannot doubt; and from among the many husbands and fathers, sons and daughters, brothers and sisters, who, torn from their homes on earth, have found, I trust, a home in Heaven, I may be allowed to select and notice one with whom I had an intimate acquaintance, whose unobtrusive goodness and genuine worth have won for him an abiding place in the memory, and the hearts of all who knew him well.

Exiled from his birth place, not for any crime, but for his love of liberty, his adherence to what he thought right and true, Dr. Folien, brought to this adopted country, the same principles, the same noble sentiments, the same love of freedom and of truth, the same devotion to what he deemed duty that had banished him from his home. It is now nearly twenty years since he sought refuge in our land, bringing with him no patent of nobility, but that which God had stamped upon his soul; and he needed none other to secure him that place in society to which his worth and talents entitled him.

During his residence among us, he has honorably filled some of the most important literary offices in the community. As a Professor in our University, those who enjoyed his instruction, will bear testimony to his faithfulness and industry, to the unvarying kindness and Christian courtesy which marked his manners. As a pastor, devoted and affectionate, full of good words and works, carrying with him to the houses of mourning a heart of quick and tender sympathies, in the dwellings of the happy and the prosperous, remembering the injunction to 'rejoice with them that do rejoice,' he secured to himself the love and respect of all. Even those, and I myself was among the number, who differed from him in judgment and opinion on some subjects, honored and revered the man. His character deserved and inspired these emotions. The qualities, for which Dr. Folien was remarkable, were his ardent love of truth and his high moral purpose, his warm and tender affections, his quick and wide sympathies with humanity, and especially and above all, the simplicity and purity that distinguished his every thought and word. He was truly an upright and sincere man, 'in whom there was no guile.' In the prime of life, with a mind vigorous, active and richly stored with learning, a heart full of noble purposes and aspirations, his death is a public bereavement. From literature and religion it takes an ornament, from truth and virtue, an advocate, eloquent in character as well as speech, and from an extensive circle of friends, an object of warm and confident attachment. Upon the sanctuaries of private sorrow, we cannot, we dare not intrude. There is desolation there which none but God can reach and comfort. Our sympathy is with the living—for him we fear not. Death is however terrible a form, could have no terrors to him. It could not find him unprepared, and those who have seen his calm look, where Heaven's pure light was shed, will feel assured that in that last hour of mortal agony.

'Faith over his soul, spread forth her shadowless her sunny wing,  
And from the spoiler plucked the dreaded wing.'

Confident that Christian faith thus calmed and sustained him, I would trust that others also had a blessed experience of its power, that with many the last moment of separation was full of that peace which no earthly vicissitude can disturb, and the gloom and darkness of a watery grave lighted by that hope, which speaks of eternal life.

#### The Reformer.

I was always a reformer.—When at school I proposed to the Master to try a new system, to give up the birch and treat the unruly to sugar-plums; and my reward was a sad thrashing, and the advice to reform my own manners before I tried higher things. I left school, and went into a store; there I found every thing wrong, but no sooner did I propose a scheme, by which letters were to be copied without labor; and the store to be swept by a hired man, than my employer bade me sweep the counting-room twice a day, and prepare triplicates of every letter he wrote, adding 'Young man, mend your own ways, and then, it may be, others will hear what you have to say.' I went home disgusted with the bigotry of mankind, and found my father just setting out a pear tree: the tree had a great many roots, and he was trying to find places for them all to lie in. 'Why in the world,' said I, 'don't you cut some of them off? If I was a gardener, I'd soon alter your old ways.'

'Theophilus,' said the old man, rising from his knees, 'you will find it enough labor to alter your young ways; to prune your reforming, but unimproving temper.' Thus thwarted in all my plans of improvement, I gave up business, and took a sea-voyage. While at sea I saw so many things that needed to be changed, that my hopes of helping others once more sprang up. I suggested to the mate to change a rope here and there; to take in sail now and then, and he, to my great joy, followed my hints. Now, thought I, my philanthropy may have full play. But one morning just as I was about to have the studding-sails rigged, though it looked a little squally, the Captain came up the companion-way, and tripping up my heels threw me into the cabin and ordered the sails down just in time to save them from a squall that was close upon us.—When he came below again he threatened to put me into irons if I tried any more reforms aboard of his ship. Almost broken hearted, I became a lawyer upon my return to dry land; and then, in truth, I saw a wide field of reform before me, and no sooner was I entrusted with a case than I began. I found the bar and the bench, however, just as bigoted as ship-masters and other vulgar people; they fined me for contempt of court, and abused me for abusing them; and one day when a clergyman was present to whom I appealed, he answered 'Physician, heal thyself.' I married, thinking that I could reform my wife at any rate, unopposed; but, alas! she like all others, turns round upon me with 'my dear Theophilus, you do the same yourself. My sweet Theophilus, suppose you reform your own faults: give up talking scandal, drop wine and cigars, pay visits more frequently, shave oftener and cleaner, answer your letters and brush your shoes.'

So am I treated; such is the bigotry of man and woman. The whole world is leagued to force upon me the conviction, that to reform mankind, I must begin by myself. This prejudice I must try to correct, for I am sure the world needs to be reformed upon that point.

#### Western Messenger.

True, reform should begin at home but should not end there.—Ed. Refl.

Pleasures of War.—Entire regiments of the French troops about Algiers have been cut off by fevers. Several Battalions of 800 have lost 200 each. At Philadelphia, 950 soldiers were crowded into a miserable building not capable of holding 300. Some officers had not slept on a bed for five years. In Constantinople, many of the sick were lying in the streets.

Phelan and his wife.—In a sanguinary action of the Swallows, there was a seaman named Phelan, who had a wife on board. She was stationed (as is usual, when women are on board in time of battle) to assist the surgeon in the care

of the wounded. From the close manner in which the Swallow engaged the enemy, yard arm and yard arm, the wounded were brought below very fast; and among the rest was a mate of her husband's (consequently her own), who had received a musket ball through the side. Her exertions were made to console the poor fellow, who was in great agony, and nearly breathing his last, when by some chance, she heard her husband who was wounded on deck. Her anxiety and already overpowered feelings could not one moment be restrained; she rushed instantly on deck, and received the wounded tar in her arms. He faintly raised his head to kiss her. She burst into a flood of tears, and told him to take courage; all would yet be well; but scarcely had she pronounced the last syllable, when an ill-directed shot took off her head. The poor tar, who was closely wrapped in her arms, opened his eyes once more, and then shut them for ever.

#### Ad. of Peace.

Pompey, marching to the wars, requested to lodge his army in a certain city, by whose borders he must needs pass. The Governor answered that he would not trouble his city with so numerous and dangerous a guest! Pompey then desired simply entertainment and relief for his sick soldiers who were perishing for lack of succor. The governor thought sick men could do them no mischief—this was granted,—they, admitted. Being there awhile, they recovered their health, opened the gates to the rest, and so became strong enough to take the city. If Satan can not get leave for his whole army of lusts, yet he begs hard for his weak ones, as sins of infirmity; but these sickly soldiers soon get strength to surprise the soul.

SUNDAY SCHOOL.—By reference to the last census it will be seen that three tenths of our population are children, between the ages of four and fifteen years. Consequently there must be at present not less than 90,000 of these miniature men and women in our cities who are treading on our heels, and forming their characters from our influence and example, and to-morrow will take our places. Before we are fairly conscious of it, this mighty mass of youthful intelligence will be matured and be exerting an influence upon this nation which will be felt throughout the world. Then in view of this fact is it no matter whether this mass of mind is moulded to virtue or vice? Whether the seat of correct principle and truth is stamped on the heart?—Let the conservators of our city—the great and good who have influence—answer.—Let the press speak out and ask the public whether it is enough that of this 90,000, a vast standing army of youth, there are about 20,000 in our public schools, leaving more than half the number to be educated in the school of vicious associations.—Journal of Commerce.

#### Missionary Intelligence.

Mission at Pinang.—On the 25th of May, we arrived at Pinang on Prince of Wales Island. This is a very beautiful place: the island is about 15 miles long, and 8 miles broad in Lat. 5 deg. 30 min., and is separated from the coast of Malaya by a strait only 2 or 3 miles across. It contains a population of about 60,000—perhaps 100 or 150 English, the rest Chinese and Malays. A large part of the island is hilly, and covered with large timber; the highest peak is about 2250 feet above the sea. On the highest of these peaks is a pleasant resort for invalids.

The town of Pinang is situated in the north-east part of the island, where there is a level tract, but slightly elevated above the sea, about twelve miles in length and four in breadth—yielding pepper, coconuts, &c. in abundance. The village is quite thickly settled—the streets beautifully laid out, and in excellent repair—many very elegant buildings—the whole village is surrounded with coconut and other large trees. The native houses, in neatness and convenience, far surpass those of Amherst and Malacca. I may, perhaps, sometime give you a description of the native houses of the east. The mission to this island was commenced in 1819, by the Rev. Messrs. Thomas Beighton and John Forster, sent by the London Missionary Society, the former to labor among the Malays, the latter among the Chinese. In 1823 a chapel, to be used for the Malays, with Chinese and English services, was erected at an expense of 6000 dollars. It is a very neat and convenient building, and contains a fine organ. In 1825 Mr. Ince was called home from his labor, and in 1827 his place was filled by Rev. Mr. Dyer. In 1828 a lady and gentleman renounced Popery, and joined the Mission church. In 1836, Rev. Mr. Eyan Davies took the place of Mr. Dyer, who had before gone to Malacca. Such is the general outline of the mission up to the present time. The missionaries have devoted much of their attention to schools. In the forenoon, the youth of the island are gathered in the school, and receive instruction in the English language, and also of the labors in preaching and conversation which these servants of God have endured.

Last Sabbath evening I had the pleasure of witnessing the public profession of the first Malay converts at this station; a young man was baptized (sprinkled) in the name of the holy Trinity. In the forenoon, they are taught English by Mr. Grills—formerly a surgeon in the army, who is experienced religion about six months since, and is now employed as an assistant. Many of the children read English tolerably well, are able to understand very simple conversation—and have advanced considerably in Grammar, Geography and Arithmetic, and write very prettily. Afternoons they are instructed in their own language by Mr. Davies, Chinese teacher. They attend family worship morning and evening—when they sing, and read or repeat a portion of Scripture in English; and Mr. D. questions them and explains what they have read. They kneel in prayer. It is a true pleasure to hear these heathen voices tuned to the praises of Jehovah.

On Sabbath evening they attend the English worship in the chapel, where Messrs. Beighton and Davies preach alternately. These children have generally gotten a tolerable understanding of the gospel plan and are convinced of the folly of idolatry; they probably will never become colonial worshippers of idols, yet they speak in favor of idolatry.

This island has been in possession of the English since 1796, when it was presented to an English ship-master by the king of Quada. The English now possess also a large tract of land on the Malay coast, opposite the island.

Let their countrymen should approach them as Christians. They are not ready to endure persecution for Christ's sake. Beside this school, Mr. D. has the care of a girls' school, consisting of 20; conducted on the same principles as the boys' school, and taught chiefly by Miss Reed, a pious English lady. Beside the other branches, the girls are taught embroidery. Each of these schools might be much enlarged, but for want of means to defray expenses. Though there have been no cases of hopeful conversion among the Chinese at this station, yet we cannot measure the influence which must have been exerted on the minds of many.—The brethren here have been led by their experience to consider the youthful mind as presenting the most encouraging field of labor and of influence.—Chris. Watchman.

#### General Intelligence.

From the London Papers by the Patriot Henry. The Monitor of Saturday contains the following despatches from Marshal Valer, dated Algiers 19th.

A sharp engagement has taken place between the camp of Arba and the Aarch, in the province of Algiers. Colonel Lafontaine, on his return from the camp, where he had been with a movable column, was met by about 1,000 or 1,200 mounted Haidjutes, supported by a detachment of infantry. A combat ensued, in which the 92d of the line, and a squadron of the 1st chasseurs, fought with great spirit. We had four men killed, and several wounded. The loss of the enemy was very considerable. Major General Dampierre, who was in front of the Maison Carree, brought down his column, the approach of which induced the enemy to disperse. On the 11th a detachment of 400 foot and 200 horse passed the Gnat Kaddara, and fired upon the camp of Cura Mustapha. The firing continued for an hour and a half, and the enemy retired. We had one man killed, and one wounded. The Arabs had 3 men and 1 horse killed. None of our posts have been seriously attacked. The above are the only engagements we have had.

The Bonn and Oran steam packets have arrived. At their departure both those provinces remained undisturbed. No act of hostility had been committed in the neighborhood of Oran. Abdel-Kader was in the province of Titeri.

The tribes of the west, little inclined to war which they knew would deprive them of their commerce, and produce nothing but disasters, hesitate to declare against us. Emir, it is said, has moved towards the west. His proclamations have excited the religious fanaticism of the people, and ere long, in all probability, hostilities will commence. The province of Constantine is perfectly tranquil. The most influential chiefs, being under acquainted with the declaration of war, have written to General Gaidioles, requesting the protestations of fidelity to France.—The Kabyles have not received the emissaries of Abdel-Kader with any favor, and have refused to take part in the war. Our establishment at Setif is consolidated. The Arabs have carried there all the wood necessary to form lodgments for our troops. Fort Orleans is in a perfect state of defence. The sanitary condition of Constantine is improved. The building of barracks and a hospital has been commenced, and is going on with great activity. The same is doing at Philippeville, where the engineers have engaged 150 masons.

The private accounts from the colony are still more unfavorable, but they do not contain any striking fact which need be separately recorded. Great exertions are made at Toulouf to send out reinforcements, and, according to the official prints, it is the resolution of the Government to attempt a campaign of extermination against Abdel-Kader in the spring.

News from China.—Captain McMichael reports that the British with their families had been obliged by the Chinese to leave Macao, and are now on board the English ships at Hong. 36 miles eastward of Macao.—Captain Elliot, chief superintendent of the English trade, had hoisted his flag on board the English country ship Fort William. The British trade with China is totally suspended, and no prospect of an adjustment of the difficulties, without aid from England. The opium trade, however, was carried on very briskly, and at high prices, on the eastern coast of China, under the British flag. This, alone, we regret the possibility of a renewal of the English trade with Canton, and may eventually lead to a suspension of all foreign trade. There is much irritation between the English and Chinese, the former having fired into several junks, and having made an attack under the command of Capt. Elliot, on the forts and junks at Kow Loor, a few miles to the eastward of Hong Kong, it was reported several Chinese had been killed, amongst which was a Mandarin of rank. Captain Elliot narrowly escaped, having a ball through his hat. The Chinese claimed the victory. A very severe edict had been issued by the High Commissioner, in consequence of the intended blockade.

This blockade has been relinquished.

From Montevideo and Buenos Ayres.—By the Arcetur, Capt. Bullen, which has arrived below this port from Montevideo, whence she sailed Nov. 23, letters are received which state that the markets had been very fluctuating on account of the breaking out of a Revolution in the South of the Province of Buenos Ayres, when first known at Montevideo was considered to be too strong for that government to resist, and consequently an immediate raising of the blockade was anticipated. But those hopes only of a few days duration. Later accounts from Buenos Ayres brought intelligence of the defeat of the Revolutionary forces in their first encounter, which checked the movement. On the 22d of Nov. news was received from Buenos Ayres that the revolution had been completely put down, which makes it evident that that Government is still very strong.

The armies in the field, in the province of the Banda Oriental, remained inactive, at no great distance from Montevideo. That post still remained closed to the general coasting, and but little intercourse was kept up with the country.

A letter dated Montevideo, Nov. 22, says, 'We are not so sanguine as we were respecting a speedy removal of the blockade of Buenos Ayres; and indeed reports are so various and conflicting that we have almost ceased speculating on the subject, and hardly know how to advise. Business is exceedingly dull, and will remain so until the differences between us and Buenos Ayres shall be settled.'

SERIOUS DISASTER.—The Ohio river at Pittsburgh, has broke up by the rising of the waters, seven feet, carrying off the ice, and thus crushing fourteen coal-boats, which went down with their cargoes. Also the two steam-boats, Beaver and Ontario, were sunk; besides other steamers damaged.

From the Norfolk Beacon of Jan. 16.

From Africa. We regret to learn that the slave trade on the coast of Africa is carried on brisk as ever, in spite of the unrelenting vigilance of the British cruisers, and it is still more painful to know that the pirates engaged in the traffic are American citizens, and their vessels built in this country.

We are informed that the schooner My Boy, Harvey, master, of New Orleans, was seized in September last, at British Ascia by H. B. M. brig Lynx, Lieut. Broadhead, and taken to Sierra Leone, where she was duly condemned as a slave, and the captain a prisoner. However, on the 16th November, the Saluda spoke the Lynx, and was boarded by Lieut. Broadhead, who informed Capt. Waters that the captain of the My Boy was then on board, and would be conveyed to Monrovia for delivery into the custody of the United States Agent at that place.

Lieut. Broadhead also states that there was a great number of American vessels on the coast for slaves, and that he knew of 3 lying in a river waiting a chance to take slaves on board.

From the 11th Nov. to the time when the Saluda sailed from Sierra Leone, there had been 20 vessels under Portuguese, Spanish and Brazilian colors, brought in by the British cruisers and condemned.

Capt. Waters informs that several of the commanders of the British armed vessels told him that they had received strict orders from their government not to interfere with any American vessels, unless there was positive proof that slaves were on board, or the vessels were in British waters, as was the case of the My Boy, where the right of search was exercised. This caution was used in order to avoid all ground of collision with the U. States.

On learning the state of things on the coast of Africa, the question forcibly suggests itself, why have not the United States a half dozen smart clippers to repress the unlawful traffic in which the vessels of this country are engaged? It is true that one U. States vessel has lately sailed for Africa, but the nature of the traffic demands a squadron of light craft. It is questionable whether a single vessel will not promote the views of the brigands, as she may be regularly dogged by one of the pirate clippers, while the others are engaged in loading with slaves.

The FOREIGN MISSION CAUSE is suffering pecuniary embarrassment, beyond all question, by the diversion of much of the money properly belonging to it to abolition interests. Even Gerrit Smith, we see, the great leader of abolitionists, seems to be sensible of this, and is offering some salutary admonition to his Pedobaptist friends in regard to the necessity of looking at the depressed condition of their foreign mission treasury. He begins to think, probably, that the liberation of the bodies of two millions of human beings, in the United States, from temporal bondage, not quite equal to the liberation of the souls of six hundred millions from the bondage of sin. We hope our Baptist brethren, who have been all-absorbed on the former subject, will also begin to wake up to a proper consideration of the latter, and the present emergency in our foreign mission affairs.

The abolition cause appears a small matter in our esteem, contrasted with the imploring cries of six hundred millions going into eternity, without God and without hope. Ah! brethren, when you come to think of the immense funds appropriated to abolition agents, which ought to be appropriated to the preaching of the gospel among these millions of benighted ones, when brought to the dying hour, we hardly think your consolation will abound in the retrospect.

The soul! the soul! How infinitely it transcends the value of the body! aye, the material universe! Be intreated to ponder over the last command of the ascended Savior: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, and he that believeth not shall be damned.' The very best minister has never given it sufficient thought; nor has the church of Jesus realized the tremendous obligations it has devolved on them.

N. Y. Bap. Register.

It has not been my fortune to see or hear, from the pen or mouth of Gerrit Smith, what is here alluded to. But I do not believe he has ever expressed the view that there is too much paid for the Anti-Slavery cause. My own sentiment in the case is this: 'These things ought ye to have done, and not to have left the other undone.'

As to Gerrit Smith being 'the great leader of abolitionists,' be it known that abolitionists know no leaders. Every tub, with them, stands on its own bottom.

But the most objectionable—I will rather say abominable—feature of this piece from the Register is, taking into the account only the 'bodies' of the heathen at home, while it takes appropriate recognition of the 'souls' of the heathen abroad. Just as though American-made heathen have only bodies—have no souls!—or if they have any, are nothing worth, forsooth, because they are at our doors!

Again, Friend Beebe, urges the pondering of the command, 'go ye into all the world and preach the gospel to every creature.' 'All the world,' with him, means, no doubt, every where else but at home! 'Every creature,' means, all of God's rational creatures that have souls! i. e. as many of them as are separated from us by the ocean!

I will not prolong remarks. I wish not to be misunderstood. While the foreign, and all other missions, under judicious christian management, shall always have my prayers, however little availing, and my influence, however feeble, my soul is vexed and harrowed with indignation at such unnatural and inconsistent pretensions to christian zeal as is exhibited in the foregoing article. 'He that loveth not his brother whom he hath seen, how can he love God [or his brother, either] whom he hath not seen?'

VI. Telegraph.

Women's Convention. The Women's Anti-Slavery Conference, composed of delegates from Haverhill, Bradford, Georgetown, Andover, and other towns in the vicinity, had their quarterly meeting in Haverhill, on Thursday, the 17th ult. at the house of Nathan Webster, Esq.; and, notwithstanding the severity of the weather—the thermometer ranging 20 degrees below zero—an unusually large number was present, and forty-five enrolled their names as members of the conference.

We learn that the meeting was interesting. Several good resolutions were adopted, among which were the following.

Resolved, That we consider all laws making a distinction on account of color, as a disgrace to the Statute-Book of this Commonwealth; therefore,

Resolved, That we will not cease to petition the Legislature of this State annually, till all such laws be repealed.

More Kidnapping.—The Baltimore Sun states that a man named Joseph Woodall, belonging to a kano named (Md.) was arrested at Baltimore on Thursday last, for stealing a free boy, of the name of Brinkley, from the State of Delaware, and selling him in Washington city. The boy, being very intelligent, made known to the proper authorities that he was a free boy, and had been stolen. Woodall was held to bail in \$1,000.—N. Y. Dispatch.

From the Boston Times.

Faneuil Hall Meeting. The 'Steamboat Meeting' at Faneuil Hall, yesterday was very fully attended, notwithstanding the unfavorable state of the weather. It was called to order by William Lawrence, Esq., when His Honor, the Mayor, was elected to the Chair and Messrs. G. W. Gordon and Philip Greele appointed Secretaries. The meeting was eloquently addressed by Mr. Chapman, after taking the chair as Moderator, who was followed by Geo. S. Hillard, Esq. in one of the most beautiful and thrilling speeches ever heard on any occasion. At the close of his speech Mr. H. introduced the following resolutions:

Resolved, That the recent destruction, by fire, of the steamboat Lexington, by which a large number of our fellow citizens lost their lives, under circumstances too fearful for the imagination to dwell upon, is an event appealing most powerfully to the sensibilities of the community, and reminding us in the most impressive manner, of the uncertain tenure upon which life and all its blessings are held; and that we deeply sympathize with the friends and relations of those who have met with a death so sudden and so awful.

Resolved, That in the opinion of the meeting, the owners of the steamboat Lexington, and those who had the immediate charge and management of her, are highly censurable for their conduct in exposing the lives of the passengers in a boat believed to be unsafe for winter navigation, and decidedly so when encumbered with a deck load of cotton, and such other goods as tend materially to increase the danger of fire, to which all steamboats are more or less exposed, and for their inexcusable negligence in not providing more efficient and available means for protecting passengers against so possible a contingency as that of fire, and of securing the safety of their lives in case of its unavoidable occurrence;—and that the voice of an indignant and mourning community calls loudly upon them to give full and satisfactory answers to the weighty charges which public opinion has brought against them, if they would not be held morally responsible for a calamity, unparalleled in this portion of our country.

Resolved, That in the opinion of this meeting the practice of carrying cotton in passenger boats is highly dangerous to human life, and that boats which habitually carry cotton as part of their freight are unworthy of the patronage of the community.

Resolved, That this meeting views with strong disapprobation the practice of encumbering the deck of passenger boats, with bulky articles of freight of any description, to such an extent, as to interrupt the free use of the decks by the passengers.

Resolved, That the disastrous fate of so many steamboats in various parts of the United States, betrays a carelessness and indifference to human life, on the part of those who have the control and management of these vessels, against the consequences of which, every man is interested to ensure a protection; and calls emphatically for the most decided action on the part of the national Legislature; and that this meeting respectfully recommend to the Legislature of Massachusetts to pass resolves, instructing our Senators and requesting our Representatives, to take the subject before Congress; and that a similar course be recommended to our fellow citizens of other States.

Messrs. Darracott, Sturges, Dexter, Curtis and Walker then addressed the meeting. Some objection having been made to the resolutions, as too severe upon the Transportation Company, Mr. Curtis remarked that they had not been framed in a day—that they were the result of earnest and deliberate consultation, and spoke, he doubted not, the feelings and opinions of the great mass of the community. They were then passed unanimously. A Committee of fifteen was then appointed, with full power to investigate the causes of steamboat disasters, and recommend the best means to avoid them. Another Committee of five was also appointed, to present the subject to the Legislature.

Remember the Sailor.

The loss of property and life by sea within a few weeks past, has been altogether unparalleled in the history of past years. Just long 12th of the month occurred on our coast in the month of December last, and the beginning of January. In the first two weeks of December, eight vessels were lost mostly on our eastern coast. On Sabbath, the 15th of December, it will be recalled that there was a severe snow storm, accompanied on the eastern shore of Massachusetts with a violent gale of wind. In that single storm no less than 89 vessels were totally lost, together with about 90 lives. Of these shipwrecks, 91 were at or near Cape Ann, 21 around Boston Bay and Cape Cod, and the remainder at other places not far distant. From that time until the close of the month, the total losses, which have already been reported amount to vessels and 89 lives. Some of these losses will long be remembered, such as the wreck of the Pocahontas, on Plum Island, and the loss of the whole crew; and the loss of the Lloyd on Nantasket beach, where but one man escaped to tell the melancholy tale.—From the 1st to the 15th of January, the loss of eleven vessels has already been reported, and the list of about 225 men, also long 12th of the month, lost in the steamboat Lexington of which number it will be recollected about 40 belonged to the boat. Putting these numbers together, and we have a total of 192 vessels entirely lost in the short space of six weeks, and about 300 lives.—Boston paper.

The Anistad Case.—Extracts of a letter from Mr. H. J. Lindwall.

Nothing could exceed the deep and thrilling interest which our fellow citizens who crowded the Court Room during the whole of the trial, felt in its result, so that when His Honor decided that they should not return to Havana, but be delivered into the hands of our President to be restored to their native country, the audience could scarcely repress an outward demonstration of their satisfaction. Never was a cause managed with more force of argument, and I may add, of eloquence, than this, by the noble counsel, Messrs. Staples, Baldwin, and Sedgwick, who stood forth as the champions of the oppressed. They seemed to speak almost by inspiration.

It was my happy lot to communicate to Cinques and his associates, the result of the trial. They were all gathered around me, and awaiting with deep interest the issue. But no tongue can express their gratitude and joy when told that they were not to be sent to Cuba, but to their Father land. Many of them arose and prostrated themselves at my feet, giving every indication both by words and actions of their thankfulness and their happiness too.

Then they knelt and I prayed with them, James Corey interpreting it, and they following in an audible voice, and with much apparent devoutness.

Superfine flour was selling at Detroit, December 28, at \$3.35 to 4.35 per barrel, and Wheat 60 cents a bushel. Pork \$4 to \$4.50 per barrel.

The new constitution of Mississippi prohibits the introduction of slaves into that State as merchandise for sale.

THE LEXINGTON.—The more particulars we learn relative to the condition of this ill-fated boat, a short time previous to her destruction, the stronger is our conviction that the awful fate of her passengers may be charged to the culpable neglect of her directors and owners. We saw a carman yesterday, who made the following statement, which he will verify on oath before the coroner's jury. He was at the wharf on the afternoon previous to the last fatal trip of the Lexington. While there, he saw a bale of cotton all on fire wheeled ashore from on board. This was while the boat was firing up, before starting; and from the carman's description, it would be inferred that the cotton was either too much damaged for shipment, or else it was necessary to get it ashore to quench the fire. We trust that Senator Grundy's law will be enforced to the letter against the Transportation Line, for their neglect to provide proper tiller ropes for the lost boat. This neglect is fully exposed by the testimony of Capt. Manchester, the pilot, reported yesterday.

The reader may have noticed that one of the first acts of Mr. Webster, upon arriving at his seat in the Senate, was to propose some amendment to the act for the protection of passengers in steamboats &c.—N. Y. Dispatch.

N. Y. STATE LEGISLATURE.—On Saturday, Feb. 6—in Senate, bills were reported concerning an insurance of lives for the benefit of married women, and for the better security of the interest of married women in lands. A bill was introduced on leave to compel the country banks to redeem their notes in specie in the city of New York. Twice the usual number was ordered to be printed, and the bill was referred to the committee of the whole. The papers on the files of the Senate relative to the Long Island Railroad were referred to the committee on railroads.

In the House a bill was read and passed, to authorize the Mayor, &c. of New York to raise money by tax. A bill was reported for the better security of mechanics and others, erecting houses in New York. Notice was given of a bill to prohibit betting on elections, and to declare the same a misdemeanor. The House, in committee of the whole, then took up the bill relative to the bank fund, finished its discussion and reported.

Death from Apoplexy caused by drinking Spirit.—Rosa Lynch, an athletic girl of about twenty-two years of age, had resided in this town nearly six months, and was regarded as good natured help—but reported to have been at periods addicted to drunkenness. She had however, in this place been so cautious as to conceal this vice from the family where she resided. She was frequently absent in the evening, but was uniformly at her residence before ten o'clock.

On Saturday evening last, she returned at about half past nine. She attended to her ordinary domestic concerns for the night, and was heard to go into her bed room at ten or eleven. In the morning, Jan. 19th, she was found dead by the side of the bed, her head lying on the edge of the bed, her body sustained on her limbs, and feet resting on the floor, with her body inclining against the bedstead. Her ordinary dress was on, and laced very tight! Partially under her face, and between the beds, was found a pint bottle, about three-fourths filled with rum.

Hamilton Institution.—We learn by a correspondent in Albany, that the Pearl street church and congregation have just subscribed to the amount of five thousand dollars in aid of this seminary. The Institution lays very near Br. Welsh's heart, and he had taken pains repeatedly to urge its interests upon the benevolent regard of different members. With this preparation, and the liberty of feeling awakened by the protracted meeting, the introduction of a subscription in its behalf at the close of the meeting, by Br. Knapp, was peculiarly favorable. It is certainly a most commendable act by this people, and at this juncture of great embarrassment, very gratifying. We would fain hope the example might find an imitation in a number of our congregations.—N. Y. Bap. Reg.

North Eastern Boundary.—This vexed question is again exciting an interest which falls little below that of last winter. A somewhat lengthy correspondence has recently been carried on between the several parties concerned, the general character of which has induced the belief in the minds of many that there is a strong probability of a collision between the two governments. The correspondence contains enough of mutual crimination perhaps, to account for the existence of such an impression. The ground of complaint on the part of each party seems to be that the other is violating some of the express treaty stipulations that they are doing this, by occupying certain portions of the 'disputed territory' with armed forces.—Mr. Fox, British Minister at Washington, in a letter to Mr. Forsyth Secretary of State, has made this a particular of complaint against the state of Maine. There seems but little disposition to yield on the part of either government. What will be the result, time alone can show.

Zions Aid.

PAINFUL ACCIDENT.—Jane, only daughter of Mr. Henry Langworthy, of this village, aged three years, was burnt to death yesterday afternoon, by her clothes taking fire, while left for a few minutes alone. It is thought the fire caught the child's apron, as it attempted to use it as a 'holder' in opening the stove door.

Middlebury People's Press.

Attorney General. The Globe announces that the Senate has confirmed the nomination of HENRY D. GILPIN, of Pennsylvania, to be Attorney General of the United States, in place of Felix Grundy.

David L. Child, Esq. has been awarded a premium of one hundred dollars by the Massachusetts Agricultural Society, for his efforts in behalf of the culture of Beet, and the manufacture of Beet sugar.

Several benevolent individuals in New York have contributed between one and two hundred dollars for the widow of Mr. Cox, who died on the bale of cotton with Capt. Hilliard, in escaping from the wreck of the Lexington.

Courtesy. The following from the 'Times' is a good text for a political sermon.

'The scurrility of the political press is "past finding out." A whip paragraph in Pennsylvania calls the President a "Jackanapes," and democratic one in Maine calls Mr. Webster a "political loafer." Is there no way of canvassing political opinions or principles without compromising all the decencies of life?



# Christian Reflector---Extra.

WORCESTER, WEDNESDAY, FEBRUARY 12, 1840.

## THE WORLD TO COME. ETERNAL LIFE. THE THIRD HEAVEN.

By the Editor.—On account of the understanding of Mr. N. Meriam that he was to have room in the Reflector for his articles a part of the time for which those persons, whose subscription he obtained, paid by his hand; and on account of the fact that, for some time past, his articles have not appeared as he expected, I have consented to publish at my expense this Extra, to be exclusively occupied by him. I now take the opportunity to say, that, although Mr. M. is not to be considered as excluded from our columns, it is believed by me and by many of our readers that a continuation of articles like most of those which have been furnished by him, would not be so profitable as some other matter. In saying this, we do not design to exclude the free and proper discussion of any subject, or articles in opposition to our own sentiments; but the responsibility of an editor is such that he must determine what articles are and what are not best adapted to the columns of his paper.

Towards Mr. M. I have no other than the kindest feelings, and, through a suitable medium, he has the same right with myself to publish his views and to write in that style which he may choose to employ. But to occupy the columns of a religious newspaper with a very protracted interpretation of scripture doctrines, is by many considered a departure from their most appropriate occupancy. We shall be happy to have all of our present subscribers continue their connection with us; but those, who may feel dissatisfied with the course we feel it our duty to pursue in this case, will please notify us of their wish to discontinue. This they will be able to do by sending back a paper with their name and wish written on it; and, if their account is settled, the paper will be stopped. Of the articles contained in this Extra we will make no comments, while we express the hope that the reader will candidly and carefully compare the sentiments they contain with the perfect standard to which their writer professes to appeal.

### For the Christian Reflector. World to Come.

WORLD. Exposition No. 5. Signification 15.—This word has in the scriptures one signification of vast importance, exceeded only by heaven itself. The minor passed by and fourteen of the more important having been considered, we come now to the fifteenth, as anticipated, Reflector July 31. Three of its offices are of this class, used to denote some great Era, of which but three are contained in the Bible. The first age, or WORLD, being from Adam to Noah; the second WORLD from Noah to Christ. The third, the then World to come, I hold to be synonymous with the New heavens and earth, as in 2 Peter 3: 13—Peter, to whom was given the "Keys of the Kingdom of heaven." Which heavens and earth, or World to come, "the holy city New Jerusalem" being in it, constitutes the perfected never-ending and surpassingly glorious KINGDOM OF GOD on earth. "On earth peace, good will toward men;" i. e. one toward another. Notice the prophetic (Isa. 65: 17)—"Behold, I create new heavens and a new earth." (Interpretation next verse) "Behold, I create Jerusalem a rejoicing and her people a joy." That the phrases, world to come, and heavens and earth, may be of like signification, I offer a precedent, that what, in 2 Peter 3: 5, is signified by the [old] heavens and earth, is (v. 6) called "the world;" and (v. 7), instead of world, "heavens and earth" is used, in like manner, for the whole Jewish system, economy and people.

First then, seated at the feet of one that spake as never man spake—Him who is to fill the whole earth with the knowledge of the Lord, as the waters cover the sea, let us consider that the first or old world with its paradise, because "all flesh had corrupted his way upon the earth," had been destroyed, except the righteous few.

2. Remember that the then present "world" [in a religious sense of the word,] the only people on the earth with whom God held communion, who had received the law by the disposition of angels, even ISRAEL the "children of the kingdom," were also apprised of their end (Amos 8: 2). (Not that God would destroy all living again as he did by the flood, for "where no law is, there is no transgression." See Gen. 8: 21.)—Remember that the "place which the Lord had chosen to put his name there," should be destroyed—that the customs which Moses delivered unto them, even their worship should be changed, and the kingdom be taken from them and given to another nation who should bring forth the fruits of it—that the Temple with its holy of holies (as it were a second paradise) should be burned with fire, but that the earth would remain, as it is written, "one generation passeth away and another generation cometh, but the earth abideth forever."

3. Hear the Savior tell of a world to come, and who would not be surprised if men must leave this

terrestrial ball (which had already given two worlds a residence one after another) and go into the confines of eternity to inhabit the third world, even when that world and kingdom were to come on the earth, and not that men should go away from the earth to gain a possession.

Did Noah and his family, at the destruction of the old world, descend into the grave, or did they enter the ARK to obtain an inheritance in the world, or Era, then to come, where he began another world which, till after the giving of the law, is not in scripture called a world.

Now consider that all the righteous blood shed on the earth, from Abel to Zacharias, should be required of that generation; add to this the precious blood of Christ and the blood of the apostles, and then say—were the disciples of Jesus, including at most but a remnant of Israel, to descend into the grave? or were they to flee from Jerusalem to the mountains to inherit not heaven, but the kingdom of heaven and a new Jerusalem in a world or era to come, "which Jerusalem," said John, "cometh down out of heaven from my God?" When should the new Jerusalem descend, but on the destruction of the old which was a figure of it?

Remarks. Some of the blessings, even on earth, of the triumph of Light over the powers of darkness, of Truth over error, of Christ over Belial, may be conceived from the six following texts of world to come. But that we may not hastily judge a scripture author to have passed the line of death in his discourse, let us be careful to examine the connection and look on the circumstances which he brings to view, and at the same time not forget the subject of which he is treating.

I will now cite a passage, in which World is used without the words to come, which I offer as of the import of "World to come."

(1.) (Eph. 3: 21) "Unto him (God) be glory in the church by Christ Jesus, throughout all ages, world," i. e. Era or kingdom, "without end."

(2.) (Heb. 2: 5) "For unto the angels hath he not put in subjection the world to come." In subjection to whom, then? You will say, in subjection to the "KING OF KINGS AND LORD OF LORDS." See Dan. 7: 27. Will the reader examine the entire chapter? What can be more certain than that the world to come with all its blessedness, was to be on the earth; and that the professed disciples of "Christ are living altogether below their privilege, and must give account to him who is ready to judge the Quick and the dead?" Notice (1v. 8)—"We see not yet all things put under him. But why? Was this because the kingdom was yet on the earth? Was it not rather because the work was but just begun? Who does not know that in heaven there is no subjection, but all free aspirations of praise and thanksgiving to God and the Lamb."

(3.) (Eph. 1: 20) "And set him at his own right hand in the heavenly places, (v. 21), far above all principality and power and might and dominion and every name that is named, not only in this world (or present Era under the law of Moses) but, also, in that which is to come," namely, in that never ending Era commencing with the coming of the kingdom of God.

But is it demanded when the kingdom of God should come? i. e. externally (for internally it came whenever in heart one believed unto righteousness, as he saith—"The kingdom of God is within you"). It will be recollected that, after describing how Jerusalem should be trodden down of the Gentiles, the Savior said (Luke 21: 31.) "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Moreover, do we not understand that to be "in heavenly places" is not to be in heaven, but in places which, partaking of heavenly things, are only so far emblematical of heaven? and that "principality and power and might and dominion" are words not at all appropriate to heaven? Neither in heaven is there a name named, not even Moses or Elias, but God and the Lamb only.

(4.) (Heb. 6: 5.) "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance." This passage is an enumeration of the more special blessings of him who "led captivity captive and gave gifts unto men," ending with a foretaste of the kingdom of God in the Era to come. So Paul speaks of himself as having had a view or anticipation of the future blessedness of the gospel, being caught up, or as some translations read, rapt even to the third heaven," which supposes two heavens, one after another to have existed, and the second about to pass away or to be destroyed, and the third or new heavens then to come, being, as before observed, the same with the world to come.

(5.) (Math. 12: 32.) "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (or kingdom, by the law of Moses), neither in the world to come; i. e. kingdom or Era under the reign of Christ, the laws of each kingdom holding such blasphemy unpardonable."

(6.) (Mark 10: 30.) "And Jesus answered and

said—Verily I say unto you, that there is no man that hath left house or brethren or sisters or father or mother, wife or children or lands for my sake and the gospel's, but he shall receive a hundred-fold now in this time, (being yet under the law of Moses) houses and brethren and sisters and mothers and lands;" i. e. Brethren, &c. not after the flesh, but after the spirit, and their lands with them, which soon proved true, for "all that believed were together and had all things common, and sold their possessions, and parted them to all men as every man had need." He then closes with the comprehensive promise—"And in the world [Era] to come, Eternal life." But what is eternal life? The words, eternal life, and kingdom of heaven, their origin and signification, I propose for a future subject of investigation.

Now, reader, resume the subject, and permit me to press the question—What, in the days of Christ and the apostles, was the world to come? for while they lived, except John, it was "to come," and of him Jesus said—"If I will that he tarry till I come," &c.

The prophet Habakkuk was commanded "to write the vision and make it plain on tables, that he may run that readeth it." And is not the answer to this question equally plain? For, the world to come could not be the old world, as that was destroyed by the flood; nor could it be the then present world, because it was "to come;" neither could it mean heaven, for heaven is never to come.

But does any one hastily reply—Is there no happiness for believers in Christ beyond this life? are no blessings promised even to martyrs, besides the continued presence and support of Christ while suffering the pains of martyrdom? Yes, truly, for, said the Savior, "He that loseth his life shall find it." So the apostle—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Again, "For me to live is Christ and to die is gain."—I am a strait betwixt two, having a desire to depart and be with Christ, which is far better." Numerous other passages are of similar import. So then, if holy men die in faith at the present day, believing that their names are written in heaven, and that, after departing this life, they shall dwell with God and their Savior, it is not without authority, for "they stoned Stephen calling upon God and saying, Lord Jesus, receive my spirit." He, too, had an example, even Christ—"Father, into thy hands I commend my spirit." Again, said Jesus to Mary at his sepulchre—"Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Will it, nevertheless, be urged by christians—If you do not wish to cut off the believer's hope of happiness beyond the grave, but admit the future blessedness of the righteous, why desire to convince us that "the world to come" was to be on earth?

I answer—Dear Brethren, it is that you may now lay hold on eternal life—that you may be filled with all the fullness of God." That you may now enter on the "purchased possession," which cost no less than Immanuel's blood. In fine, that I, at latest, may now begin to enjoy it with you. That divisions may cease from Calvinism to Universalism;—yes, "from one end of heaven to the other," and the church resume her former glory;—that again "the watchmen may see eye to eye." That again it may be said of the professed disciples of Jesus—"Ye are the salt of the earth. . . . Ye are the light of the world." . . . And that the prophecy of Jeremiah, which was long since fulfilled on the church of Christ, when first the saints possessed the kingdom, may again ere long be fulfilled on Christendom; as yet divided, namely,—"They shall all know me from the least of them unto the greatest of them;" for then will the astonished world "come to Zion as a cloud and as doves to their windows." Once more "a NATION shall be born in a day."

October, 1839.

For the Christian Reflector.

### Eternal Life.

ETERNAL LIFE AND KINGDOM OF HEAVEN—their origin—signification and first use in the scriptures: also when to be enjoyed, with remarks on the "New Jerusalem."

The word "eternal" is not annexed to "life" under the old testament, the law not being eternal under which that life originated. Neither are the words "of heaven" and "of God" joined to "the Kingdom" under that testament, for "the law" was not perfected by the law-giver, Moses, but was perfected by the Savior who "magnified the law and made it honorable," adding "eternal life, and to the kingdom, adding "of heaven" and "of God."

1. Life, or eternal life internal and spiritual, as applied to man, seems to have originated with the commandments; hence Christ directed the young Ruler, if he would "enter into life," to keep the commandments. God having first said to Moses (Lev. 18: 5)—"Ye shall therefore keep my statutes and my judgments which, if a man do, he shall live in them"—have eternal life. So, in answer to the young man, for eternal life, said the Savior, "this do, and thou shalt live." See, also, Neh. 9: 29. By

Moses to Israel it is said (Deut. 8: 3)—"and he humbled thee and suffered thee to hunger and fed thee with manna which thou knewest not neither did thy fathers know, that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." To which the Savior bore witness, saying to the tempter (Mat. 4: 4) It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In Deut. 32: 46, Moses uses the word "life" with great sublimity—"Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do—all the words of this law; for it is not a vain thing for you, because it is YOUR LIFE. And said the Psalmist, in the person of Christ (Ps. 16: 10)—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of LIFE." Again (36: 9)—"For with thee is the FOUNTAIN of life—in thy light shall we see light. Also (66: 8)—"O bless our God, ye people, and make the voice of his praise to be heard, which holdeth our soul in LIFE and suffereth not our feet to be moved." But Ps. 133: 3, comes near to the gospel expression of "life everlasting"—as if looking forward to the gospel day; namely—"As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more." Permit one quotation from the prophet Isaiah (38: 16)—"O Lord, by these things men live, and in all these things is the LIFE of my spirit; so wilt thou recover me and make me to live." Thus far, in respect to that "eternal life" under the law, which under the gospel becomes "LIFE ETERNAL," the gospel kingdom being an everlasting kingdom.

The young Ruler (Mat. 19: 16) did not connect the word eternal to life from an example of Moses, David or others under the law, but from Christ himself who often used the phrase before as well as after the instance above; but always synonymous with kingdom, either internal or external. We will, if you please, consider some of the first instances recorded, each taking place in the first year of his ministry, while that with the young man was in the second or third year which showed forth the present state and the then future prospects of the godly at that day (John 3: 14)—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish but have ETERNAL LIFE." (See also v. 16). Again, v. 36—"He that believeth on the Son, hath everlasting life, but he that believeth not the Son, shall not see life, i. e. EVERLASTING LIFE, but the wrath of God abideth on him." (See also 4: 36).

2. KINGDOM OF HEAVEN (or kingdom of God.)

This, also, evidently originated in the old testament, under the simple and short but sublime term, "THE KINGDOM," and in all cases where these words, the kingdom only, are used, they signify not the internal kingdom, but the external religious rule. For it is readily seen that when it was declared (Mat. 21: 43), "The kingdom of God shall be taken from you; &c., the Savior spoke not of the internal but of the external; as

First, they did not possess the kingdom internally, for against that those "whited sepulchres" had closed their eyes and hardened their hearts and turned from it, long before, which was the only reason why God would take the kingdom from them.

(2.) God never does take the kingdom of heaven internal from men, "neither tempteth he any man" to turn from it.

3. What is Eternal life? and where possessed?

Let its Author answer the question (John 17: 3)—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." And is it not the gift and the requirement also of God, that it be enjoyed on the earth? Hear the prophet Isaiah (55: 1.) "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. . . . incline your ear and come unto me—hear and your soul shall live." "In the last day, that great day of the feast, Jesus stood and cried (John 7: 37) saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his heart shall flow rivers of living water. Also (4: 14), The water that I shall give shall be in him a well of water springing up into EVERLASTING LIFE."

Let Christendom then come to the test and bring her TEACHERS, also, to the test—Christendom who say in their prayers, their Divines also uniting with them in the same—"We are a company of sinners;" and let her repent. For (1 John 5: 12) "He that hath the Son, hath [eternal] life, and he that hath not the Son of God, hath not [eternal] life. Furthermore (3: 9), "Whosoever is born of God, doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." (v. 15) "Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him," which indicates that holy men have eternal life abiding in them. And, ought not a sinner, whether in holy orders, a layman or a non-professor, to



repent and turn from his evil way, before he shall pray?—for says the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me."

Eternal life then is *spiritual life*, a quality of life. First, it is called *eternal life*, because it is the life of God, and God is eternal. And "He that dwelleth in love dwelleth in God and God in him (1 John 4:16). And (Rom. 6:16) "Know ye not that to whom ye yield yourselves servants to obey; his servants ye are, whether of sin unto death or of obedience unto righteousness?"

(2). It is called *Eternal life* in that the kingdom is eternal. Whereas, the kingdom by Moses was only for a time, namely, "until Christ;" but the kingdom of Christ (or kingdom of heaven) is an everlasting kingdom. "The kingdom, under the law, descended from father to son, according to the flesh, for an age, but the gospel kingdom descends from father to son, according to the spirit, "throughout all ages, world without end."

4. *Eternal life and kingdom of heaven synonymous.*

I offer as evidence that eternal life is synonymous with kingdom of heaven and kingdom of God, that the Savior uses these words for and instead of life eternal. (Mat. 19:23). After having taught the inquirer what he must do to inherit eternal life, on seeing him go away sorrowful, said the Savior to his disciples—"A rich man shall hardly enter into the kingdom of heaven." (v. 24)—"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (v. 25)—"He shall receive an hundred fold and inherit everlasting life."

Again (Mark 9:43), "If thy right hand offend thee, cut it off. . . . It is better for thee to enter into life, i. e. eternal life, maimed, than, having two hands, to go into hell" etc. (v. 45) "It is better for thee to enter into life" etc. but (v. 47) "It is better for thee to enter into the kingdom of God with one eye than, having two eyes, to be cast into hell-fire."

5. KINGDOM OF HEAVEN ENTERED INTO ON EARTH.

(1) (Matt. 3:2). "Repent ye, for the kingdom of heaven is at hand." Now we all understand that what is "at hand" is coming or near in time, not distant—yet not present or on hand; whereas heaven always existed, but is never spoken of as coming to man or to earth. But says John (13:3) "Jesus knowing that the Father had given all things into his hands and that he was come from God and went to God"—and again (16:10) "Because I go to my Father." And said the Savior, before also, (12:26) "If any man serve me, let him follow me, and where I am, there shall my servant be." And again (17:24) "Father, I will that they, also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." And, as the kingdom of heaven was to be set up in the earth and not that the godly should go from the earth to possess it, Jesus therefore taught his disciples to pray—"Thy kingdom come; thy will be done in earth (not in heaven but) as it is [done] in heaven."

(2) (Luke 13:29). "And they shall come (not go) from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last." Now, if the doctrine of a "Purgatory" or "Restoration" were true, this latter verse might be fulfilled beyond the grave; but the former could not, even then. Again (Matt. 23:13) "But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men—for ye neither go in yourselves, neither suffer ye them that are entering to go in." Here it will be seen that the Savior is speaking of the kingdom internal. Whilst the law or first testament was yet standing, the Scribes and Pharisees possessed the kingdom external, and being blind guides, they blinded and hindered those who began to be enlightened and were entering into life, or the kingdom of heaven internal. And was not this to be fulfilled in time, nay was it not fulfilling, when Jesus asserted the fact?

(3) "It is better for thee to enter maimed or halt into life." Again, "It is better for thee to enter into the kingdom of God with one eye" etc., when no Christian believes that he shall enter heaven maimed or halt or with one eye or with lack of anything that such words could possibly be used to represent; but they would be liable to enter into the kingdom of heaven, it being on the earth at the loss of and without such things.

6. Even the NEW JERUSALEM with her Jasper walls and her Pearly gates and her streets of Gold, with a river of the water of [eternal] life, as well as the TREE of life, was not Heaven, for it came down from heaven, as it is written (Rev. 3:12) "Him that overcometh will I make a Pillar in the temple of my God. . . . And I will write upon him the name of the city of my God which is New Jerusalem; which cometh down out of heaven from my God. And (21:2) "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (V. 10) "And he carried me away in the spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."

What of the old Jerusalem, that a new should be brought to view? Ans. It was the formal seat of the Ritual worship of the Law, the woman of Samaria, saying to Jesus (John 4:20), "Our fathers worshipped in this mountain, but ye say that in JERUSALEM is the place where men ought to worship. Jesus saith unto her—Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father;" i. e. the true worship being more fully brought into the light, spiritual sacrifices shall be offered which are neither formal nor confined to place. "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth."

The New Jerusalem, then, was to be a spiritual Jerusalem, as it were a figure or emblem of heaven. To learn the character of the old Jerusalem generally and the thoughts of God concerning a New, see Isa. 65: to v. 17 where he saith, "For, behold, I create new heavens and a new earth" (with a New Jerusalem for Jew and Gentile, taking the place of the hypocrisy of the one and the idolatry of the other) "and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her nor the voice of crying."

The inspired poet seems to be looking forward to a certain time after the last verse of his prophecy should be fulfilled on literal Jerusalem, and to be speaking of the blessings which should afterwards be enjoyed in the New Jerusalem under the gospel dispensation or law of Christ.

7. Kingdom of heaven, Eternal Life, and the New Jerusalem when to come, which, with the kingdom of God and world to come, constitute the new ERA or WORLD signified by the phrase, "new heavens and a new earth," God having elsewhere said, "BEHOLD, I CREATE ALL THINGS NEW."

(1) As has been already seen, all this was at the time enjoyed internally and may be at all times and in all places by every new born or holy man, as said the Savior (Luke 17:21) "Behold the kingdom of God is within you." And the apostle (Rom. 14:17) "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." But externally and gloriously, the kingdom of God would not be enjoyed till Matt. 21:43 (before cited) should be fulfilled, namely, "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The Savior, after describing the judgments then to come on Jerusalem, adds, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand," (Luke 21:31). V. 32, "Verily I say unto you, this generation shall not pass till all be fulfilled," the sense of which is too obvious to the exercised, cultivated and enlightened understanding to be necessarily misunderstood, William Miller's labored work to the contrary, notwithstanding. N. MERIAM.

October, 1839. P. S. In the Reflector, Vol. 2, No. 7, was published an introduction to a proposed elucidation of the scriptures, in which the following was anticipated—"A development of the kingdom of heaven and eternal life—of the new Jerusalem and the world to come," which topics, being deeply involved in the "JUDGMENT OF REWARDS," I on this sheet have taken up, hoping shortly to present to the public for examination an exposition of that judgment as revealed in the scriptures, the second coming of Christ being connected therewith, differing in some very important respects from any thing to the knowledge of the writer as yet having been published. Should this subject be prosecuted with perspicuity and decorum, it is hoped that these articles, in connection with the judgment, will be better understood, their adaptation and importance be appreciated, if such they contain; and, if otherwise, their errors will be the more easily detected. N. M.

Feb. 12, 1840.

For the Christian Reflector.

### The Third Heaven.

Says Webster—following his predecessors, "The Hebrews acknowledged three heavens: (1), the air or aerial regions; (2) the firmament in which the stars are supposed to be placed; (3) the heaven of heavens or third heaven, the residence of Jehovah." Hence the apostle who was a "Hebrew of the Hebrews," has been supposed in his use of the phrase, third heaven (in 2 Cor. 12:2), to have spoken in accordance with the vague notions of that people. But Paul being lighted by the same Fountain of light with Peter, and not taught by man, "but by the revelation of Jesus Christ," no doubt, spoke in agreement with that apostle to whose words reference will be had.

1. I would simply suggest that the word Heaven, in the sacred writings, always implies greatness, power, sublimity or supremacy—something above, distinct from and opposed to the earth, is of great variety of signification, and not unfrequently indefinite. Also, that in all the revelations of God to man the heavens are nowhere numbered, though so beautifully descanted on in the following address to the Deity and elsewhere; (1 Kings 8:27), "Behold, the heavens and the heaven of heavens cannot contain thee." Again (Eph. 4:10), "He that descended is the same also that ascended up far above all heavens, that he might fill all things."

True, in a strictly religious sense, three heavens are set forth or held up to view, as the phrase, third heaven, would suppose, but no one heaven, described by the LEARNED, answers to or is a true interpretation of either heaven referred to by the apostle, heaven where God dwells, as we speak, not being included in those which are numbered. Moreover, but one of those three heavens has existed at a time. Three earths, also, or its scenery and inhabitants, or kingdoms, are introduced in contrast with heaven, brought into view, destroyed, and as often renewed; which may be seen in the following exposition.

(1st heaven, 2 Pet. 3:5, 6), "For this they, the scoffers, willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water, whereby the world (taken for heavens and earth) that then was, being overthrown with water, perished."

(2d heaven, v. 7), "But the heavens and the earth which are now (A. D. 66), by the same word are kept

in store, reserved unto fire against the day of judgment and perdition of ungodly men."

(3d heaven, v. 13), "Nevertheless, we (not a future generation) according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." These three passages I adduce as setting forth the three heavens the last of which Paul so justly calls "the third heaven."

Remarks, illustrations, &c.

The first or old world having been, in judgment, destroyed by water, and the new or second, i. e. the then present heavens and earth or world, being reserved unto fire—unto the judgment of the great day, to be punished, and the time drawing near when Capernaum, which had been exalted to heaven, should "be brought down to hell" (Matt. 11:23), "They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Who cried? Ans. (Rev. 6:9), "And when he (Christ) had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, &c. And white robes were given to every one of them, that they should rest yet a little season, until their fellow servants and their brethren that should be killed, as they were, should be fulfilled."

But why did these souls or departed spirits expect their blood would be avenged on them that dwell on the earth? Because the Savior had said (Matt. 23:34), "Wherefore behold, I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of Zacharias whom ye slew between the temple and the altar."

And the scoffers began to say, "Where is the promise of his coming?" this being the time of which the Savior declared (Matt. 24:48), "But and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, &c. So Peter (3:9) "waxed bold and said," "The Lord is not slack concerning his promise (i. e. to take the kingdom from them and give it to his disciples, nay reward every man according to his works), but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come, &c. And again, "Looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" &c. i. e. the heavens built with hands for God to dwell in, that TEMPLE of temples, and "Jerusalem, the city which the Lord did choose to put his name there," (1 Kings 14:21). "And their dead bodies shall lie in the GREAT CITY, which is spiritually called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8). The gold, ordinances and vessels of the sanctuary answer to the elements. See Gal. 4:3, written near the same time with second of Peter and not long before the occurrence of that great event to which Peter alludes, "Even so we, when we were children, were in bondage under the elements [rudiments or ordinances] of the world, i. e. law. Still the apostle's meaning is better conceived by considering his speech as a figure to represent the "consummation of the ages," or Jewish world and kingdom, which is called (1 Pet. 4:7) "The end of all things," saying—The end of all things is at hand; "at hand" being nowhere used in scripture to denote any thing distant. Also (1 Cor. 10:11), "Now all these things happened unto them for ensamples, and they are written for our admonition, on whom the ends of the world are come."

By considering his speech as a figure, &c. See in Isa. 34:5.

5. "Behold it shall come down upon Idumea and upon the people of my curse, to judgment," the pronoun "it" standing for what is represented by the figurative speech immediately preceding.

But to return—The time, "the day nor the hour," was not yet fulfilled when saith he, "I shake not earth only (i. e. the kingdoms of Idolatry but also HEAVEN or the Mosaic kingdom) that that which cannot be shaken may remain," viz. the KINGDOM OF CHRIST, founded on moral and everlasting principles, his kingdom not being of the world nor of the types and shadows of the law. Which kingdom John foresaw in the isle of Patmos. John, a poet richly sublime above all earthly sublimity and grandeur, and who sung of things that should shortly come to pass, says (Rev. 6:14), "And the heaven departed as a scroll, when it is rolled together, and every mountain and island were moved out of their places, and the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

But farther—Peter, after saying, "The heavens being on fire shall be dissolved and the elements shall melt with fervent heat," added, "Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." But according to the promise of whom? Ans. The promise of God. By the mouth of what prophet? Isaiah, (65:17) who foresaw as he sung, "Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping

shall be no more heard in her, nor the voice of crying."

And again (66:22), "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Lamenting that "they, i. e. the redeemed, shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Saint Paul, too, had a view or foretaste of the GLORY of the gospel kingdom or New Jerusalem or THIRD HEAVEN, and was so enraptured that, whether in the body or not, he could not tell, being "caught up" or more properly perhaps, rapt "even to the third heaven." We know it is every where preached that the third heaven is literally heaven, "the habitation of God, of good angels and pure souls departed." But is the multitude of names proof of the correctness or soundness of a doctrine? If the apostle intended to convey the idea of heaven, why did he not say heaven, which is a shorter term, and then every body would understand him.

Hear the inspired poet again (Rev. 21:1, onward), "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

But, before this shall take place, he saith, "The time is at hand. He that is unjust let him be unjust still," &c. i. e. your space for repentance is over, I have sent forth my armies to destroy you murderers. And "Behold, I come quickly, and my reward is with me, to give to every man as his work shall be;" i. e. to the Jew first or especially, but, also, to the Gentile, who hath taken part with you in wickedness. And "He that killeth with the sword must be killed with the sword, and he that leadeth into captivity shall go into captivity. . . . The angel hath set his right foot on the sea and his left on the earth, and sweareth by him that liveth forever and ever, that there shall be time no longer;" i. e. your day of grace is over; you are hemmed in on every side. The time for you to repent and flee is gone by. You look to the mountains but in vain: "He that is filthy let him be filthy still." The prophecy of Jeremiah (8:20) is fulfilled on you. Therefore, cry aloud and let it echo from the mountains to earth's remotest bound—"THE HARVEST IS PAST, the summer is ended, and we are not saved." Remember my servant James who said, "Go to, ye rich men, weep and howl for your miseries that shall come upon you." And, did I not forewarn you forty long years ere this, saying, "Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep." "It is done. . . . I am Alpha and Omega, the beginning and the end, the first and the last. . . . He that testifieth these things, saith, surely, I come quickly. Amen."

Baldwinville, Mass. Nov. 1839.

Note.—"The angel [hath] set his right foot on the sea," &c.

Many great and no doubt good men, also, have deemed the revelator to here speak of a time when flesh and blood will cease to be known—when the revolutions of the heavens will fail, and the earth cease to exist. But is this opinion well founded? I propose for consideration that, as John began his revelation by writing things "which must shortly come to pass," and at V. 3, declares "the time is at hand," which always signifies near, and as (22:12) he said "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be," and at V. 20, closes with "surely I come quickly;"—I say, he must have been setting forth at greater length the judgment of Israel on the earth, at the destruction of Jerusalem.

### TRUTH.

Theories, which thousands cherish,  
Pass like clouds that sweep the sky—  
Creeds and dogmas all must perish—  
Truth herself can never die.

From the glorious heavens above her,  
She has shed her beams abroad  
That the souls who truly love her  
May become the Sons of GOD.

Worldlings blindly may refuse her,  
Close their eyes and call it night;  
LEARNED scoffers may abuse her,  
But they cannot quench her light.

Thrones may totter, empires crumble,  
All their glories cease to be,  
While she Christ-like crowns the humble,  
And from bondage sets them free.

God himself will e'er defend her  
From the fury of her foe,  
Till she in her native splendor  
Sits enthroned o'er all below."

As this Extra will probably fall under the eyes of some who have not before read my articles, if they discover any thing erroneous, they will please give me their views, addressing me at Baldwinville, Mass.

NATHAN MERIAM,

Baldwinville, Mass. Feb. 12, 1840.



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, FEBRUARY 12, 1840.

## To Subscribers.

While new subscribers have been coming in, some discontinuances have occurred, and to prevent a recurrence of similar injuries in future, we state the fact that on Monday last we received a request from one subscriber that we would discontinue his paper, leaving six numbers of the present volume which he has received unpaid for, viz. \$0.25. This we know is not a large sum, but many such sums would amount to something; and we do not know that the withholding of a small sum from the right owner is more honest or honorable than fraud in larger matters.

We trust that hereafter gentlemen will consider themselves honorably, as they are legally, obliged to pay for their papers so long as they receive it, and not suppose that we are bound to stop the paper, until the account is settled. Our subscribers in general are, we believe, rather prompt in their payments than is usual, but this fact is not to be made a covering for the grossly delinquent, although these few may not, perhaps, be gratified to see their names published, at the end of the year, with the unpaid dues affixed to them. We respectfully request that those in arrears will forward the pay as early as shall be convenient to them, as our expenses are heavy and our engagements must be met.

## The Atonement.

In our paper of January 29 a communication was published on the subject of atonement, and in the next number we offered some remarks expressing our dissent from the opinions contained in that article, and hinting that we might at some future time go further into argument upon the subject. As indicating our views, we quoted that clear and important passage, 1 Peter 1: 18—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit."

A prominent error in the article alluded to, is the denial of the doctrine that Jesus Christ suffered the penalty due to the sinner, or, in other words, that he suffered in any sense instead of the sinner. It is, therefore, our present purpose to show from the scriptures that the word "for" connecting the words "just" and "unjust," in the passage quoted from Peter, is essentially synonymous with the words "instead of." If this can be done, the error spoken of will be manifest; and to do this, we shall not need to call to our aid the philosophy of the schools, but merely ascertain what the scriptures declare of the sufferings of the Savior, as these relate to the salvation of men.

The prophet Isaiah, in setting forth the doctrine of atonement by the sufferings of Christ, employs the most explicit as well as beautiful and emphatic language, as follows—"Surely, He hath borne our griefs and carried our sorrows; yet we esteemed him as though he was suffering a penalty due to his own sins" (Isaiah 53: 4). He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of (necessary to) our peace was upon him; and with (as a consequence of) his stripes, we are healed, and the Lord hath laid on him, the iniquity of us all; i. e. the Lord hath treated him being innocent as he was being sinful, and he is to be treated as innocent as he was, "he was oppressed and he was afflicted." "For he was cut off out of the land of the living; (why?) for the transgression of my people was he stricken." It will not be doubted, that suffering is here asserted, and suffering, too, of no ordinary measure; neither, with the writer of the "Acts" for our Expositor, can we mistake the person suffering, for it was at this very chapter that Philip began and preached unto the Ethiopian Eunuch, "Jesus." And again, there can be no doubt that Jesus did not so suffer on account of any act of his own; for, while the prophet declares of him that "he had done no violence, neither was any deceit in his mouth," and that "he was brought as a Lamb to the slaughter," another testifies of him, that he was "holy, harmless, undefiled and separate from sinners." Besides, what better proof is demanded that he suffered, even to the death of the cross INSTEAD OF sinners, than the testimony of the prophet, as above stated? If such testimony is to be set aside by the simple denial of an unscriptural mortal who presumes to call in question the truth of the doctrine that "Christ once suffered for (on account of) sins—the just for (instead of) the unjust," inspired testimony is certainly of little value, and the Bible may well be laid aside to make room for the fanciful theories of men who have become "wise above what is written." Let it here be observed that it is not at all incumbent on us to show the amount of the sufferings endured by the Son of God, when he "made his soul an offering for sin,"—when we being "yet sinners, Christ died for the ungodly," that he might redeem us out of (belonging to) every nation, &c. It is enough for us to prove that the glorious substitute suffered at all, in our stead; and this we have done. The value of those untold and ineffable agonies which purchased redemption for us, "for we were not redeemed with corruptible things as gold and silver, but by the precious blood of Christ, as of a Lamb without blemish and without spot,—that value we are not able to estimate, otherwise than by referring to the judgment recorded of it in the Books which shall be opened on the day of the restitution or final settlement of all things, and a portion of whose contents are already copied for the benefit of an ungodly and gainsaying world, as follows. "This is my beloved Son in whom I AM WELL PLEASED."

GOD is satisfied with the offering—GOD, whose laws men had transgressed and whose name they had dishonored—so that now He can be just and yet justify him (a transgressor) who believeth on Jesus; for Christ hath become the end of the law for righteousness unto every one that believeth, having become the propitiation or propitiatory sacrifice, for our sins (who now believe) and not for ours only, but for the sins of the whole world, in case all shall believe on him. For whosoever believeth on him shall not come into condemnation but hath passed from death unto life, while he that believeth not is condemned already.

We leave this great central doctrine of the Gospel, the ATONEMENT, resting securely on the testimony adduced in this brief argument: "Christ, our Passover, slain for us, instead of us, so that by his death we live." "This," said the Savior, when he instituted that ordinance which is to be observed by his disciples in remembrance of him, "This is my body which is broken for you, this is the New Testament or Covenant in my blood. The Bread

that I will give is my flesh, which I will give for the life of the world."

Such is the all important doctrine of the Atonement. On it alone do we trust the salvation of our own soul. Reader, be not hasty to reject it:—ponder it well!—search the scriptures with candor and diligence and prayer, that you may know of the doctrine whether it be of God or whether we have been guilty of wresting the scriptures from their obvious import. "To the law, and to the testimony." At another time, we may consider this subject in view of its relation to the types of the Jewish ritual, and in some of its practical bearings on the mind of the unconverted and of the Christian; for, notwithstanding all the obloquy which the wicked have heaped upon it, it is the great moral lever by which this sunken world has been raised to its present elevation, and it remains as the only hope of the heathen world's recovery to God.

Let ministers universally cease to teach the doctrine of Atonement by the vicarious sufferings and righteousness of the Son of God, and, but for the Bible which might remain to assert its claims to the respect and faith of men, in holy independence of a recreant ministry, we believe, the world would quickly fall back to the bottom of moral degradation, and man's last hope would die; for this is in Him by whom we have received the Atonement.

## Hamilton Lit. and Theo. Institution.

The annual catalogue for 1839-40 of this flourishing establishment has made its appearance, with a fair complement both of officers and students, and large promises to the cause of science and religion. It must be gratifying to these few persevering men who commenced its feeble origin to find their efforts so well succeeded with friends and patronage. 21 new enrols, 10 regular offices of instruction, and 187 students, several of the former are well known in these parts, and are known to be valuable men, the others are of good report. This Institution is really what some others have been only, consecrated to "Christ and his Church."

It originated in the desire to elevate the intellectual character of the Christian ministry, and already has in this way done much. Being located in the centre of the "Empire state" and of 70,000 Baptists, it has every reason to enlarge its expectations and facilities. It embraces three departments, Academic, Collegiate, and Theological. Here is a peculiarity and an advantage. A young man with the ministry in view may go through an entire course of Literary and Theological study without any change of place, teachers and companions—a course of study too, not less select and comprehensive than can be found elsewhere. For the benefit of some who wish to know a few important particulars, the following extract from the catalogue is subjoined.

**Admission.**—The Institution is open to young men having the ministry in view, from every denomination of evangelical Christians. Candidates for admission are examined in relation to their Christian experience, call to the ministry, studies, &c. Every one is required to present testimonials from the church to which he belongs, certifying that he has the approbation of the church in entering upon a course of preparation for the gospel ministry.

While the Faculty would urge upon the Churches the utmost caution in recommending young men as proper candidates for the ministry, they would also add that a full license is required of none, previous to their commencing the study of Theology. Graduates of Colleges, wishing to enter the Theological department, are required, previous to admission, to read those portions of the Hebrew Bible which are studies in the Collegiate department of this Institution. Such persons are permitted to pursue the study of Hebrew in connection with any class which they are prepared to enter, without charge of tuition.

The college is also open, under certain restrictions, to young men who have not the ministry in view.

**Vacations.**—1. Eight weeks immediately after commencement, (which is the third Wednesday in August.) 2. Four weeks from the third Wednesday in April.

**Expenses.**—Academic department, annually, \$74.00. Collegiate " " " 84.00. Theological " " " 54.00.

For the Christian Reflector.

Brother Grosvenor.—I noticed an article in the Reflector of Jan. 29, commenting on certain views contained in an extract from the "mothers and Young Ladies' Guide," on which I wish to make a few strictures, believing some of the sentiments therein advanced to be erroneous, and the reasoning unsound.

When the author of the work says, "nothing but a strong mental constitution has kept him in tolerable health and vigor to this time, amid all the abuses he has heaped upon his system, while running with the multitude in the dangerous paths of error," he undoubtedly tells nothing but the sober truth, and the same is but too true of thousands of others throughout the length and breadth of our land, who are living in the daily violation of the laws which govern their physical nature, inflicting the most gross abuses upon their systems; and who, notwithstanding the repeated warnings of Providence in visiting and revivifying them with pain and disease in some of its more gentle forms, refuse or neglect to open their eyes to the light, and to obey the salutary requirements of nature, until the system is so exhausted to be able to hold out no longer under its abuse, and the sufferer is consigned to a premature grave. But for making this simple statement, and adding that he trusts he has caught some faint gleams of light from the rising sun of truth in regard to these things, and, if so, he is willing and anxious to impart them to others," the writer in the Reflector charges the author with "base ingratitude to God;" because it might "appear in the sequel" that he was indebted to the "mercy, compassion, and long suffering of God" for having his "life prolonged, instead of a 'strong natural constitution.'"

It does not appear to me, and I think it will not to any one, except to those who are looking for a philosophical, outside profession of reverence for the Almighty, that the above charge is just or called for. Because the author does not make use, so freely as some would have him, of the name of his Creator, and in every sentence make an unnecessary ado about his long-suffering and compassion, it does not necessarily follow that he is lost to all sense of making such an acknowledgment on every proper occasion, nor that he is guilty of "base ingratitude to God."

Whether sufferings are inflicted upon us as a punishment, or in consequence of sin, I consider to be of little importance. So long as we suffer, there must be a cause for it; if we can seek out and remove which, the effect will fall to be produced, and it is of vastly more importance that we endeavor to do this; but here the writer in the Reflector seems to bring his greatest objections, and such doctrine he considers to be "dangerous and destructive." He is evidently laboring under the absurdity which many have imbibed at the present day, that physical suffering is brought upon us by the "mysterious dispensation of Providence," without any agency of our own. He refers to the destruction of Sodom and Gomorrah as being to the point, but which I consider to have no bearing upon the subject, inasmuch as it was the judgment of God, which was executed upon them for disobeying his commands; and there is no analogy between the destruction of those cities and the bodily suffering with which the human race are now afflicted; nor are the instances of Zedekiah being "struck dumb for his unbelief," and "Ananias and Sapphira struck dead for having lied to the Holy Ghost," any nearer to the point, for physical causes had no agency in producing those effects, and the events are of the same nature as the numerous miracles which our Savior wrought when personally on earth. "Unbelief, and apathy in religion, marriage against Providence, darkness of mind," &c., are ascribed to physical causes, and very justly, too, but the writer in the Reflector is entirely mistaken in supposing, if that is the case, that the "sciences of phrenology and physiology will remove all other dreadful evils;" for that ungodly sentiment has never before, I believe, been broached. Those sciences, of themselves, can have no more effect in removing suffering than meteorology, astronomy, or chemistry; but a knowledge of physiology, and obedience to the physical laws of our constitutions, which science teaches us actually exist, will, I believe, remove the greater part of the physical suffering which now afflicts the human family; and, instead of this being a "vale of tears," I believe it might be rendered, comparatively, one of continual happiness and enjoyment; and, believing this, I would to God that the "rising sun of truth in regard to these things" might shed its rays of light throughout every avenue of our country; for there is no subject upon which light is so much needed, nor is there one upon which its general dissemination will be productive of so beneficial results, in a moral and religious, as well as physical point of view.

The writer in the Reflector inquires if it is true that "health of body is as necessary as holiness of heart, in order to glorify God?" But I would ask if we can possess that holiness of heart which is necessary in order acceptably to glorify our Maker, while we are living in such a continual violation of his laws as to keep our systems in a continual state of physical suffering? When the body is thus afflicted, can the mind remain in that state of serenity which so peculiarly fits it for union and communion with the Creator? It seems to me it can not; and, taking the ground that it rests with ourselves (mainly) to say how large or how small a share of health we shall enjoy, or, in other words, that we are the "manufacturers of our health," I contend that to ascertain and obey the laws of life, is a duty as much incumbent upon us as any one laid down in the New Testament. Indeed, so intimate is the connection which this subject holds with our moral and spiritual well being, that I conceive it to be one which we cannot innocently neglect to investigate, when our attention is once called to its importance.

"Afflictions of body," says the writer in the Reflector, "are means which an all-wise God uses to promote the holiness of his people;" but is this sentiment founded in truth? Can it be that the Almighty so delights to afflict his people, as to take this unnatural method to bring them into a state of holiness? What should we think of a parent, who, in order to gain the love and esteem of his children, and to instill into their tender minds the principles of mercy, long-suffering, and compassion, continually imposed upon them the most grievous and torturing afflictions? Should we not at once say to him that he would never accomplish his object by pursuing such a course, and pronounce him void of the common feelings of humanity? And will an all-wise Creator have recourse to means which we, with our enlightened understandings, should shrink from resorting to, in view of their inefficiency, not to say pernicious tendency? I can scarcely conceive of a sentiment which, to my mind, is fraught with more error than is the one under consideration, and I would ask the author of it to pause, and seriously ponder, in his own mind, how far behind blasphemy he thinks it will rank. It is not strange, when such glaring error is stalking abroad, that we so frequently hear "unbelief and apathy in religion," as at present prevail. But light is abroad, many minds are receiving the truth, and, notwithstanding the writer in the Reflector may deprecate the prevalence of what he ignorantly terms such "pernicious sentiments," may it continue to progress with ten-fold rapidity, until instead of the gross sensuality and licentiousness, which are now rising through the land, temperance and purity may be the motto inscribed upon every door post.

**Remarks by the Editor.**

It is possible that neither "J. S. W." nor "A. G." has employed such phraseology, in every instance as to express precisely what he intended. For example, "J. S. W." says—"Whether sufferings are inflicted upon us as a punishment for sin, or in consequence of sin, I consider to be of little importance," and yet, before he gets through, he speaks of the sentiment that sufferings are inflicted as a punishment of sin, as approaching to "blasphemy," while he evidently grants, any claims, that bodily sufferings are a consequence of sinning in the transgression of physical laws. He moreover admits that "Providence, in visiting and revivifying with pain and disease," does punish, in the sense of chastise, and so warns the transgressor, that he may reform. Now, to us it is clear that God connects punishment with the transgression of his physical laws, and that men are bound to ascertain what these laws are and to obey them; that, if the heart is right, the man will endeavor to do so, and that God designs to employ bodily suffering incurred by transgression of physical laws, as one means of conducting men by repentance to a holy state of heart;—that in so doing, he is kind and not cruel, and that we ought to attend to his warnings, whether uttered through the holy scriptures or by positive inflictions, with becoming respect for their great Author. It can not be doubted that immense suffering is incurred by sensual indulgence, which would be avoided by a pure life, and that thousands literally destroy their bodies and press on to the ultimate ruin of their souls in the way of disobedience of physical laws.

We hope that both these respected correspondents will very carefully review what they have written and be more ready to correct their own errors than to accuse each other of a bad intent. We cannot regard either of them as intending to propagate error; and, if either is chargeable with a want of courtesy in the remarks he has made, while the delinquent does so no more, he will not be offended at the plainness of our admonitions.

## Advertisement of Novels, &amp;c.

From the first, we have had but one opinion of the propriety of giving any voluntary countenance to the publication of the very much worse than useless "trash" commonly known under the title of Novels, Romances, &c.; but singular as it might seem, in the midst of labors which crowded upon us at the time, and through a misapprehension of some remarks of ours in the hearing of the printers, an advertisement of a Philadelphia Newspaper which is devoted to the vanities of this world, found its way once into our paper. We regretted it when we observed it, but too late to correct the blunder: which we give our readers leave to set by the side of an advertisement in the last number of the C. W. of some pictures which can be seen on the Sabbath,

physical suffering is brought upon us by the "mysterious dispensation of Providence," without any agency of our own. He refers to the destruction of Sodom and Gomorrah as being to the point, but which I consider to have no bearing upon the subject, inasmuch as it was the judgment of God, which was executed upon them for disobeying his commands; and there is no analogy between the destruction of those cities and the bodily suffering with which the human race are now afflicted; nor are the instances of Zedekiah being "struck dumb for his unbelief," and "Ananias and Sapphira struck dead for having lied to the Holy Ghost," any nearer to the point, for physical causes had no agency in producing those effects, and the events are of the same nature as the numerous miracles which our Savior wrought when personally on earth. "Unbelief, and apathy in religion, marriage against Providence, darkness of mind," &c., are ascribed to physical causes, and very justly, too, but the writer in the Reflector is entirely mistaken in supposing, if that is the case, that the "sciences of phrenology and physiology will remove all other dreadful evils;" for that ungodly sentiment has never before, I believe, been broached. Those sciences, of themselves, can have no more effect in removing suffering than meteorology, astronomy, or chemistry; but a knowledge of physiology, and obedience to the physical laws of our constitutions, which science teaches us actually exist, will, I believe, remove the greater part of the physical suffering which now afflicts the human family; and, instead of this being a "vale of tears," I believe it might be rendered, comparatively, one of continual happiness and enjoyment; and, believing this, I would to God that the "rising sun of truth in regard to these things" might shed its rays of light throughout every avenue of our country; for there is no subject upon which light is so much needed, nor is there one upon which its general dissemination will be productive of so beneficial results, in a moral and religious, as well as physical point of view.

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**Massachusetts Legislature.**

Little has been done in our Legislature, beside repealing the License Law of 1838. On this act we shall say no more at present than that, as it has, during the existence of this law, been hotly urged that its tendency was to increase the intemperance of the people, if now we reasonably expected that there will be as rapid diminution of the quantity of Spirit poisons drunk in the state. We shall see.

## From the Liberator.

**Another Congressional Gag.**

The debate in the U. S. House of Representatives, on the subject of abolition, originally commenced by southern members, and which was carried on for more than a week, was brought to a close on Tuesday the 28th inst., by the adoption of a GAG LAW.

more odious, and more insulting, if possible, to the feelings of liberty, than either of those enacted in preceding years. Our limit this week will not allow us to give any portion of the extended debate which preceded the passage of the unconstitutional rule to which we refer. We can only give the rule itself, in all its naked deformity; and this, we doubt not, will be sufficient to excite the disgust and indignation of every genuine friend of liberty in the Free States. The rule in question was proposed by Mr. JOHNSON of Maryland, as an amendment to another proposed by John Quincy Adams. Mr. VANDERPOEL of New York moved the previous question, which was sustained, and the rule adopted in the following words:

"That no petition, memorial, resolution, or other paper, praying the abolition of slavery in the District of Columbia, or any State or Territory, or the slave trade between the States or Territories of the United States in which it now exists, shall be received by this House, or entertained in any way whatever."

The committee of the Board have prepared the following forms of petition, which they recommend for immediate circulation in every part of the Commonwealth:

I. FORM OF PETITION TO CONGRESS.

To the Hon. the House of Representatives of the United States:

The undersigned, inhabitants of \_\_\_\_\_ in the Commonwealth of Massachusetts, respectfully represent, that we regard the standing rule adopted by your honorable body on the 28th of January, 1840, in the following words, viz: "That no petition, memorial, resolution, or other paper praying the abolition of slavery in the District of Columbia, or any State or Territory, or the slave trade between the States or Territories of the United States in which it now exists, shall be received by this House, or entertained in any way whatever," as a violation of the natural right of petition guaranteed to the people of the United States by the Constitution thereof; and we do therefore most respectfully pray your honorable body immediately to rescind said standing rule.

II. FORM OF PETITION TO THE GENERAL COURT.

To the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court convened:

The undersigned, inhabitants of \_\_\_\_\_ in the Commonwealth of Massachusetts, respectfully pray your honorable bodies to protest, in the name of the people of this Commonwealth, against the standing order adopted by the U. S. House of Representatives on the 28th of January, 1840, in the following words, viz: "That no petition, memorial, resolution, or other paper, praying the abolition of slavery in the District of Columbia, or any State or Territory, or the slave trade between the States or Territories of the United States in which it now exists, shall be received by this House, or entertained in any way whatever," as a flagrant violation of the natural and constitutional rights of the people; and to pass resolutions, requesting the Representatives in Congress of this Commonwealth to procure its immediate repeal.

These petitions are short, and can be easily transmitted. Wait not, then, for printed forms, but copy them with a pen, and circulate them in every neighborhood, FORTHWITH.

The Columbus Indians, Advocate of the 14th December, says that there are 10,000,000 hogs in that country for sale. Not more than 1000 had been sold, and that they at \$2.50 to 3.00 hundred, net. The opinion is increased that there will be no advance on these prices.

"lighted with gas from 5 P. M. to 9 P. M."—the Editor of that paper inserting, *suas sponte*, a recommendation of the pictures, &c.

Another's sin makes not our own a virtue, we are well aware; but we had better preserve all our columns pure from ought which is adapted to mislead. Let religious men not lose sight of their high responsibilities, in whatsoever sphere they move.—If our press cannot be sustained without catering to the sinful gratifications of others, let it fall and let us fall with it if it need be.

## Molluscous of Savannah.

The citizens of New Bedford, we are happy to perceive, are agitating and beginning to be agitated by the affair detailed in our last, viz. the mean and wicked plot to draw within the vortex of Slavery the four colored female made free by the act of Mr. Gibson. Conviction grows upon us that it was a deep laid scheme for entrapping those defenceless females. Oh! how noble is the spirit of Slavery, which resorts to such stratagems to gratify its thirst for blood! Seek to drag back into bondage worse—ten-fold worse than death—a mother and her daughters made free by a quondam owner, now in his grave? Go, talk of the dignity of making woman your day-horse! Shame to the nation which can tolerate such practices! We are ashamed of our native land, and did we not hope for her repentance, we would seek refuge from the curse which is blighting her and making her a bye-word throughout the world, in some remote corner of the earth, where we should not be exposed to the taunts of those who have discovered her dishonor. For the North is implicated in the crime and involved in the disgrace, and never can stand erect and say—"I am pure"—so long as she refuses to disavow all participation in the enormous wickedness. This she can never do, so long as she consents to the doctrine that, inasmuch as we have entered into compact with the South to hold slaves, we ought to fulfill the terms of that compact, to the letter and to the spirit. Let Christians know that their allegiance to God is paramount, infinitely paramount over all compacts to do wickedly—for, though the wicked join hand in hand, they shall not go unpunished. Every new instance of kidnapping meanness tends to increase the disgust of the Christian towards every thing pertaining to the foul system. And here we ask of pro-slavery men, and apologists for slavery, if they do really imagine that true-hearted Abolitionists either experience a humiliation in their presence, or to shun their displeasure, allow themselves to recede for a moment from the high and glorious object they have in view, the purgation of the land from the meretricious pollutions of a system of robbery and soul murder, which is abhorred of God and of all truly enlightened disciples of Jesus Christ? If so, they have counted without their host, and may do well to reconsider what they have not yet well considered. "Shame is the promotion of fools."

**BRIGITON MARKET.**—Monday, Feb. 3, 1840. [Reported for the Daily Advertiser and Patriot.] At market 245 Beef Cattle, 1190 Sheep and 70 Swine.

**Prices.—Beef Cattle.**—A small advance was effected, and a yoke or two purchased on Saturday may have brought something more than our highest quotations. We quote first quality \$6 75; second \$6 00 a 6 50; third \$5 00 a 5 75.

**Bottling Cattle.**—Mess \$5.50, No. 1 \$5. Cows and Calves—\$38, 37, and 40.

**Sheep.**—The prices obtained last week were hardly sustained. Lots were sold at \$2 25, \$3 35, \$4 75, and 4 65.

**Swine.**—A part of those at market were from the neighborhood. About 25 only were peddled at 4-12 a 6c.

**BOSTON MARKET.**—Feb. 4.

**COTTON.**—Sales have been extremely limited within a few days. There is considerable below, detained on account of the ice in the harbor.

**FLOUR.**—Sales are small and demand limited; Genesee common brands \$7, fancy 7 25; Howard street 6 87, cash; Fredericksburg extra 6 87, short credit, interest added.

**GRAIN.**—Arrivals are prevented by ice, and the market has very small supply. A cargo of white Corn sold at 75c. Sales of Southern Oats at 42 a 43c.

**MOLASSES.**—All kinds are very dull and no sales making.

## Non-Resistance Meeting.

A meeting of all those, whether male or female, friendly to the principles of non-resistance, or who feel interested in their discussion, will be held at the Friends' Meeting Room, Paine's Buildings, on FRIDAY EVENING NEXT, the 14th inst. at 7 o'clock, for the purpose of examining the subject in all its bearings.

A quarterly meeting of the Worcester North Abolition Society, will be held at Sterling, on Wednesday the 21st of February next at 10 o'clock A. M. Auxiliaries are respectfully requested to send Delegates. GEORGE KENDALL, Sec.

Westminster, Jan. 21st, 1840.

**Notice.**

The Board of the Mass. Baptist Convention, will hold their next Quarterly Meeting at the Temperance House in Worcester, on Wednesday the 5th of February next, at 10 A. M. As business of importance is expected to come before them, a general and punctual attendance is requested.

CHARLES TRAIN, Secretary.

Framingham, Jan. 20th, 1840.

**Married:**

In Chelmsford, Jan. 23, by Rev. J. Parkhurst, Mr. Elbridge Dutton to Miss Loria M. Wright, all of C. In Marshpee 30th Jan. by E. G. Perry, Mr. Oakes A. Combs to Miss Dina Nickous, both of Marshpee.

**Died:**

In Worcester, Feb. 5, Jane A., daughter of the late Daniel D. Fuller, 3 years.

In N. E. Village, Grafton, Feb. 7, William son of Mr. Thomas J. Baker, 14 years.

In Walpole, 31st ult., Mrs. Catharine Hartshorne, 71, widow of the late John Hartshorne.

At Whiteboro, N. Y. on the 22d ult., Mrs. MARIA CAULDWELL, aged 71 years. She was born in England.

**1,000 Pairs.**

LADIES' and Gentlemen's RUBBERS, just received and for Sale by

J. F. EDWARDS, 3d door North Central Hotel.

**SCHOOL BOOKS.**

Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, such as Quills, Pens, Writing and Copying Papers, Paper, Quills, Pens, Slates, by the dozen, very low, Pencils, Wafers, Sealing Wax, Penknives, India Rubber, &c. &c.

All Orders supplied at the lowest market prices, and as low for Cash, as at any regular Bookstore in the State.

By devoting ourselves more particularly to this branch of the business, we hope to make our Store

THE SCHOOL BOOK DEPOSITORY for Worcester County, where may always be found every article usually wanted in Schools.

Teachers, and School Committees, are invited to patronize our establishment.

Worcester, Feb. 12, 1840.

**NEW COUGH PREPARATION.**

Dr. Smith's Cough Mixture.

THE best article for the immediate relief of a Cough, Asthma, Croup, or cold on the lungs. Prepared by C. B. WATERS.

The money will be refunded, if after a fair trial, it does not afford relief.

For sale by the Dozen or single by DORR, HOWLAND & Co., General Agents.

Worcester, Feb. 12, 1840.

**Miller's Lectures.**

EVIDENCE from Scripture, and History of the SECOND COMING OF CHRIST, about the year 1842; exhibited in a course of lectures, by WILLIAM MILLER.

For sale by DORR, HOWLAND & Co.

Worcester, Feb. 5.

**Slavery vs. The Bible.**

JUST published, and for sale at this office, by the

**New England Newspapers.**—It appears from a pretty carefully collected table in the Boston Almanack, that the number of newspapers in Maine, including semi-weeklies, &c. is 43; in New Hampshire, 25; in Connecticut, 30; in Rhode Island, 15; Massachusetts, 209; total, 248 in New England.

**CURIOUS FACT.**—Forty years ago, the Constitution of New Jersey, provided that "unmarried women and widows (of the State) who were of full age, and were worth 133 dollars, clear estate, were entitled to vote at all elections."

**SMALL POX AT CLINTON.**—This disorder has made its appearance at Clinton, in this State, where we are told there have been twenty cases, three of which proved fatal.—Maine paper.

At Washington, Ripley & Co. thirteen were recently baptized and added to the church. Twenty one have also been added to the Cumberland church in Marion Co.

All men are orators when they feel.—Bishop Burnett.

Isaac B. Lake was ordained to the work of the Gospel ministry in Rantim, Pa., Nov. 26.

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